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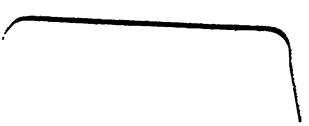

Fraternally Yours.

Alex. W. Atwood

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THE

MASTER WORKMAN;

OR,

TRUE MASONIC GUIDE:

CONTAINING

ELUCIDATIONS OF THE FUNDAMENTAL PRINCIPLES

OF

FREE-MASONRY,

OPERATIVE AND SPECULATIVE—MORALLY AND BENEFICIALLY;

With Embellishments and Explanations

OF ALL

THE DEGREES OF THE BLUE, OR SYMBOLIC LODGE, CHAPTER, COUNCIL, ENCAMPMENT, CONSISTORY, AND SUPREME GRAND COUNCIL, DESIGNED AND PROPERLY ARRANGED AGREEABLY TO THE MODE OF WORK AND LECTURING.

ALSO, A COMPLETE

CLASSIFICATION OF THE VARIOUS RITES,

TO WIT:

THE EGYPTIAN, SCOTTISH, FRENCH, ANCIENT AND MODERN YORK.

COMPILED FROM THE MOST APPROVED WRITERS

WITH

EMENDATIONS, ADDITIONS, NOTES, CHARGES, REMARKS, SONGS, ETC., ETC.

BY HENRY C. ATWOOD,—

M. W. G. M. St. Johns' G. L., K. R. C., K. M., K. T., Sov.·. P.·. R.-C.·. and Sov.·. Gr.·. In.·. Gen.·. of Thirty-third Degree.

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ENGRAVINGS EXECUTED BY
E. BOOKHOUT

TO THE OFFICERS AND MEMBERS

OF

ST. JOHNS' GRAND LODGE,

OF THE STATE OF NEW YORK,

AND

Those of the Lodges acknowledging its jurisdiction;

TO ALL

FREE AND ACCEPTED MASONS WHO LOVE THE ORDER FOR ITS PRINCIPLES;

WHO DISCOUNTENANCE ANY CHANGE IN ITS ANCIENT CUSTOMS;

WHO IN THEIR DAILY LIFE ILLUSTRATE AND ENFORCE,

BY PRECEPT AND EXAMPLE,

THE MASONIC TENETS,

"Friendship, Morality and Brotherly Love,"

THIS BOOK

IS FRATERNALLY INSCRIBED, BY

HENRY C. ATWOOD.

44X500

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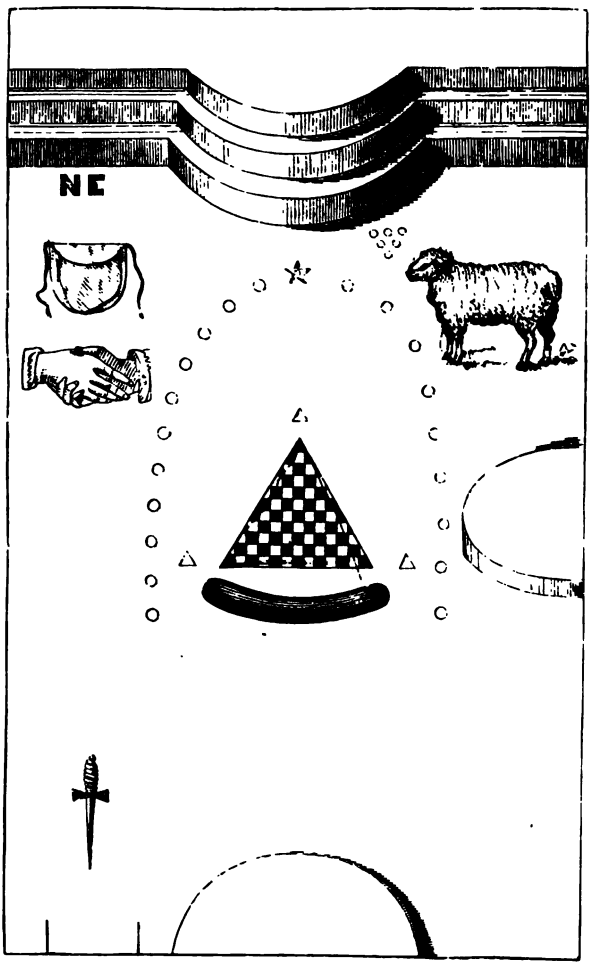

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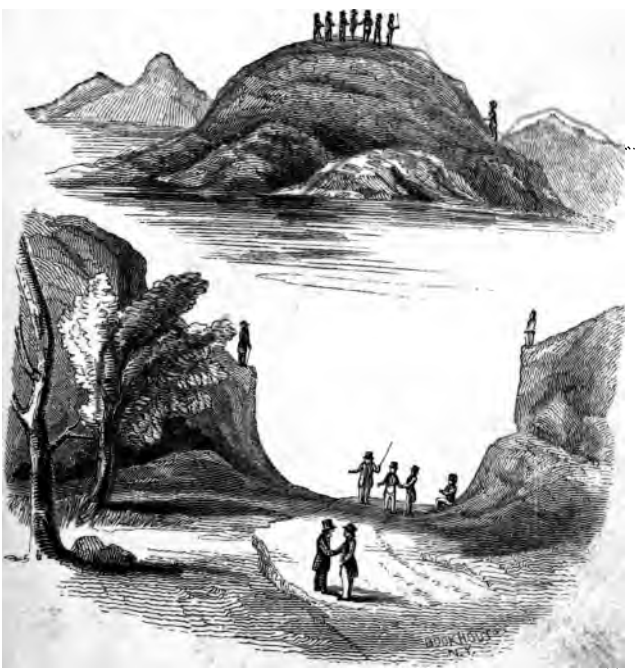

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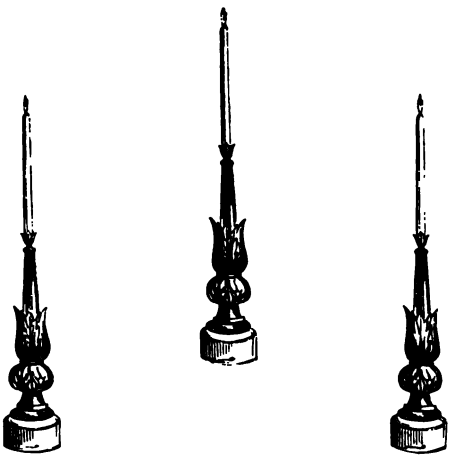

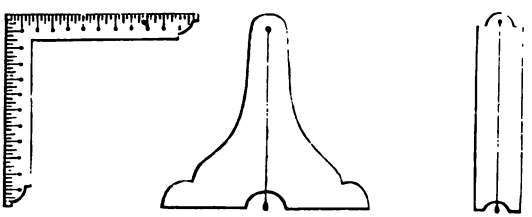

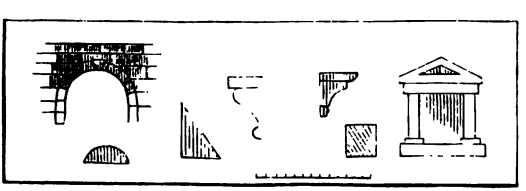

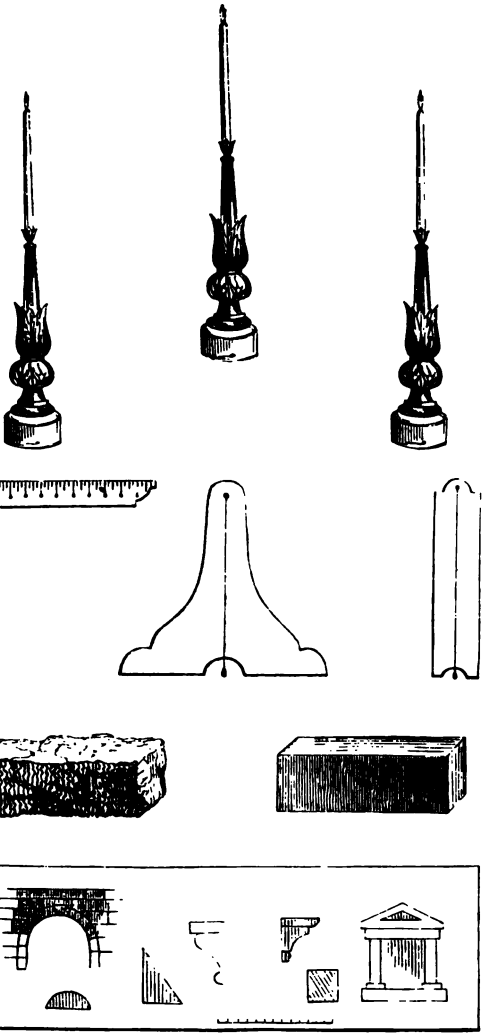

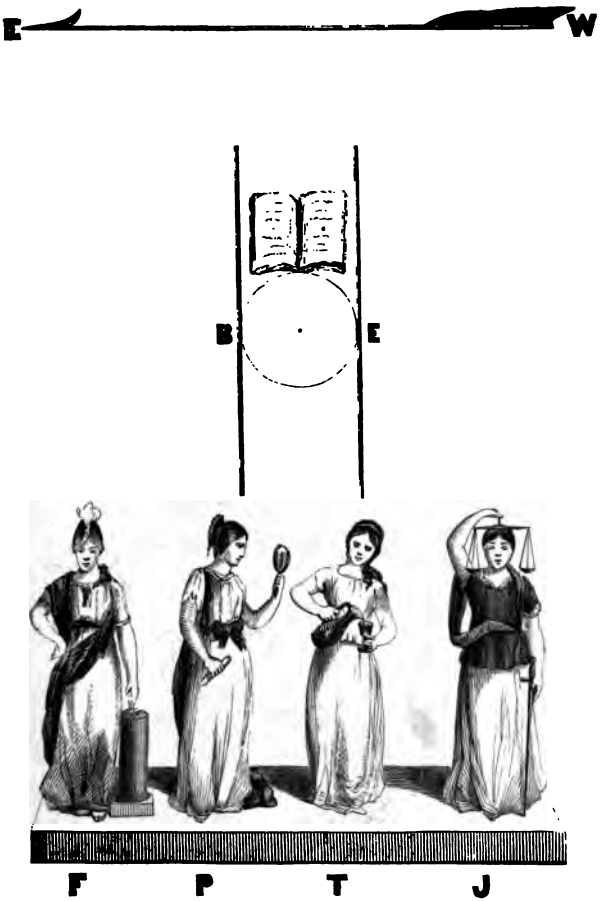
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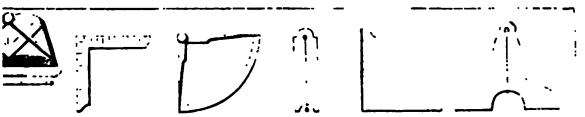

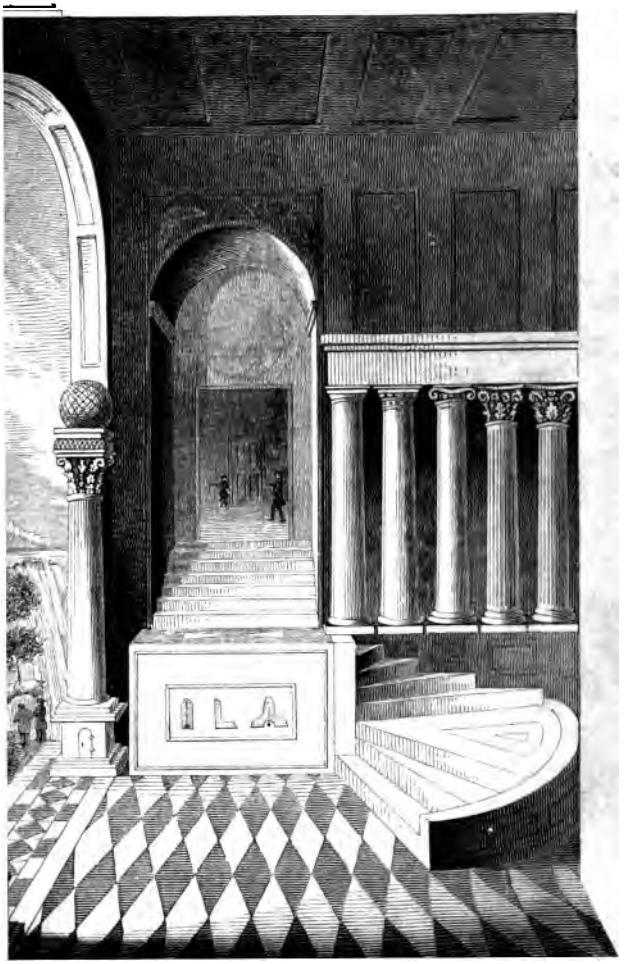

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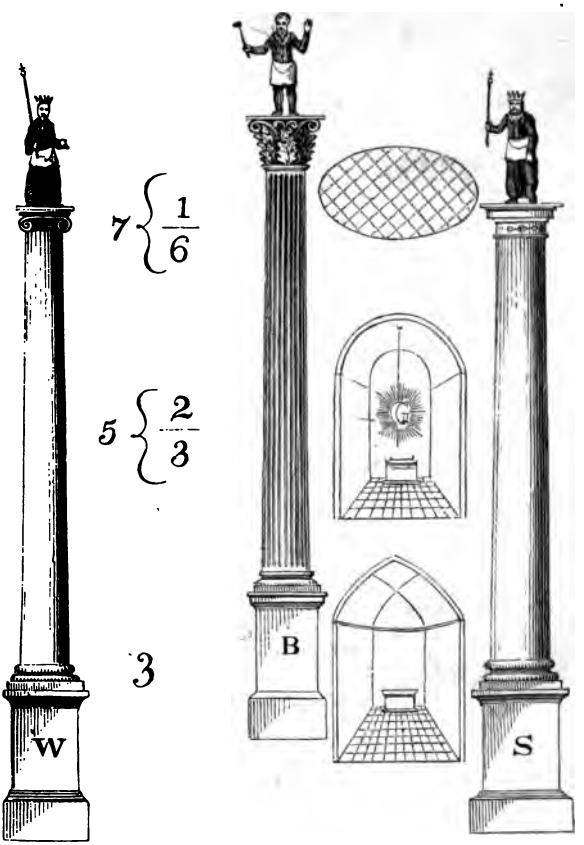

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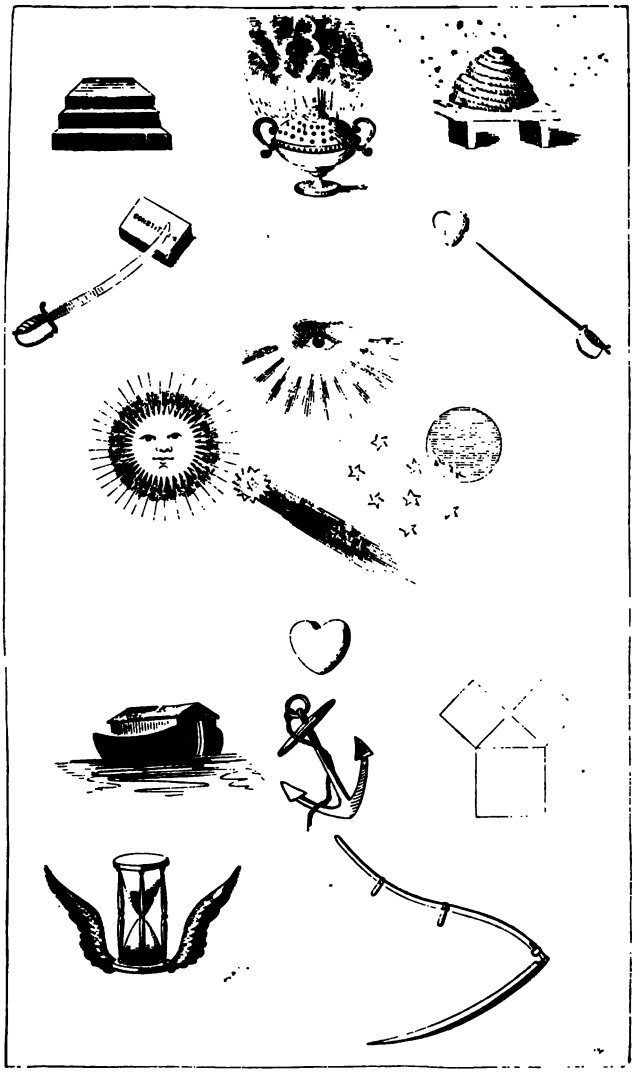
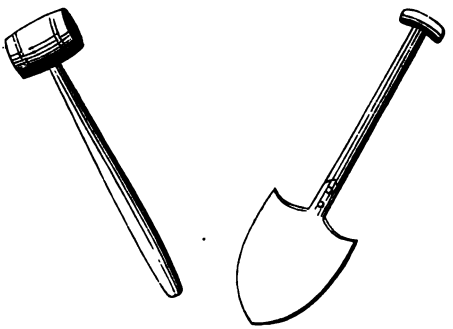
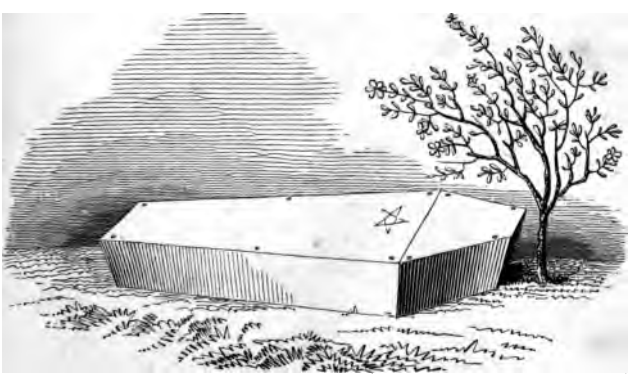
3	*Grand Masters.*	70,000	*Entered Apprentices.*







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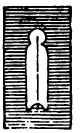

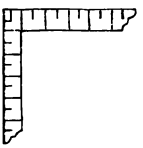

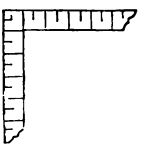

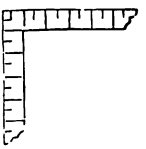

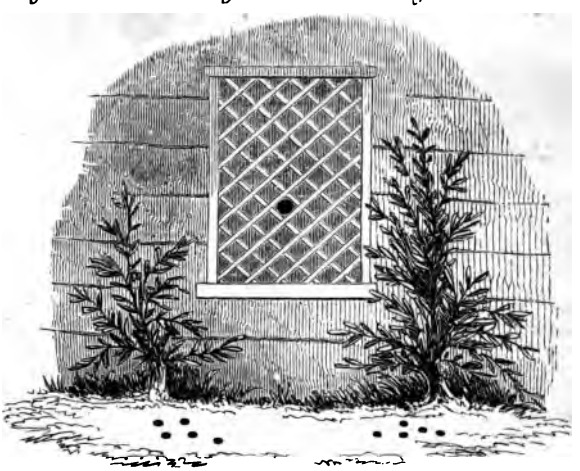

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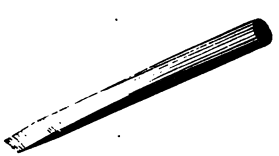

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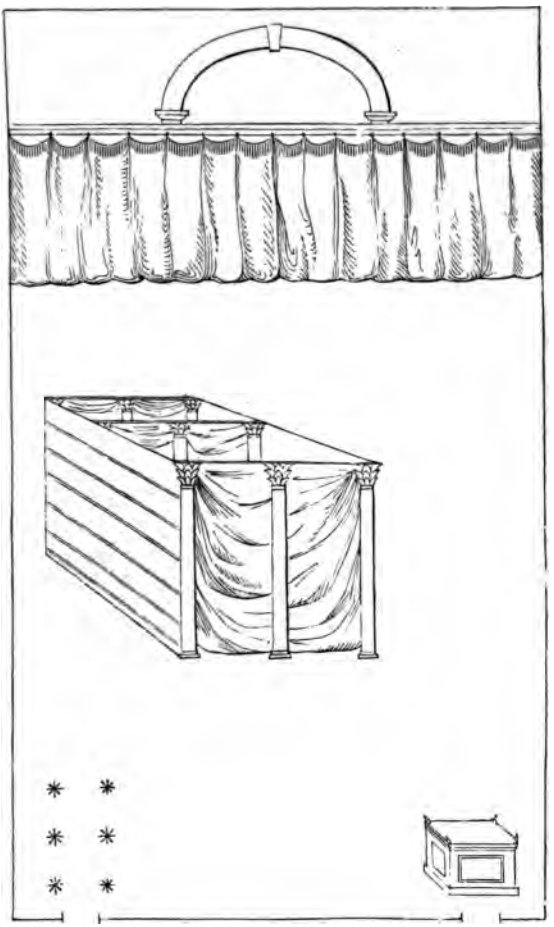

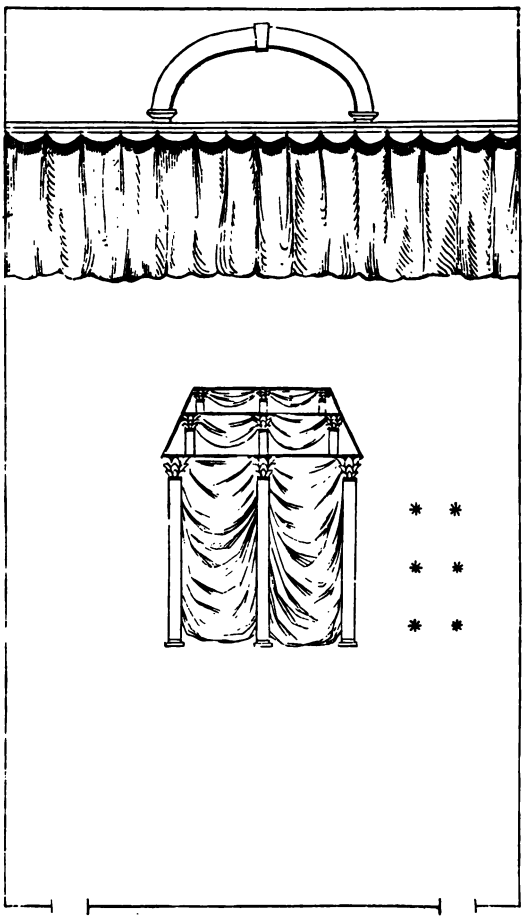

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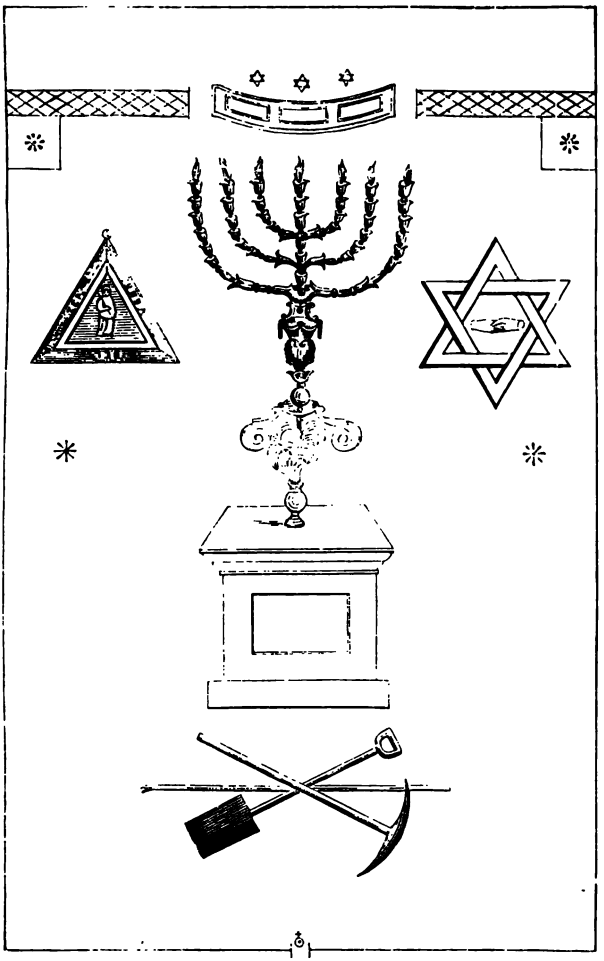

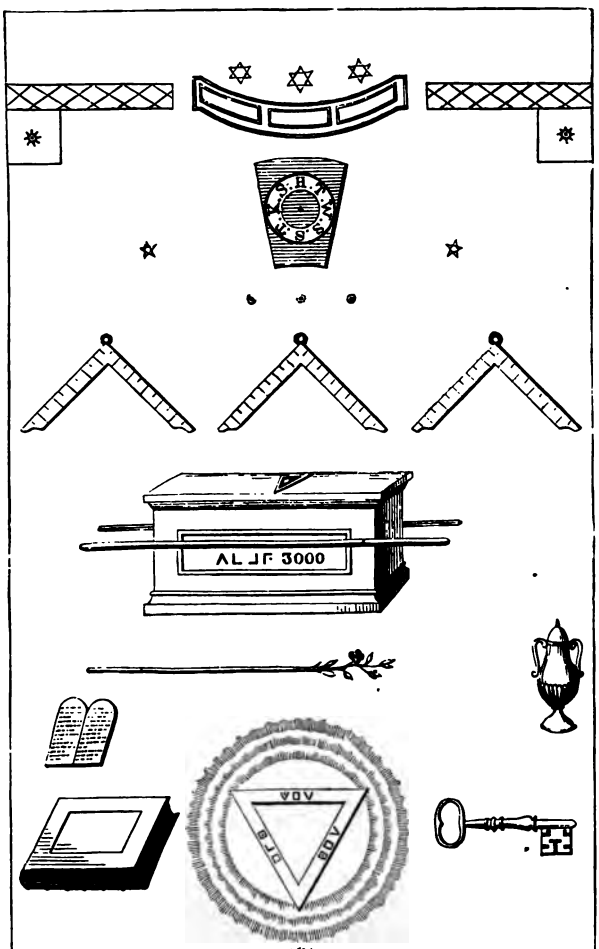
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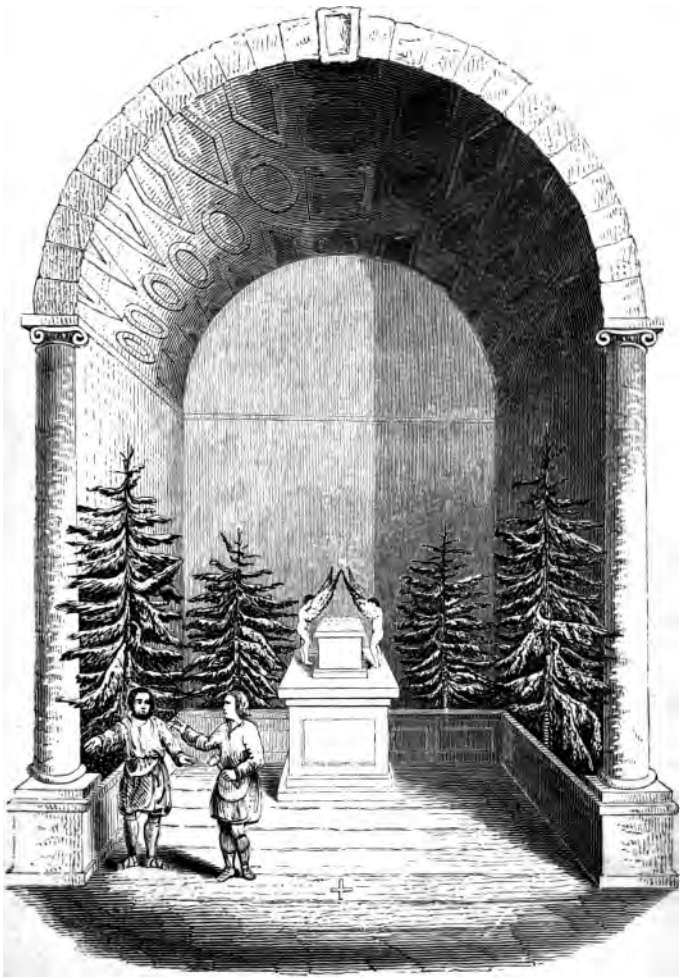

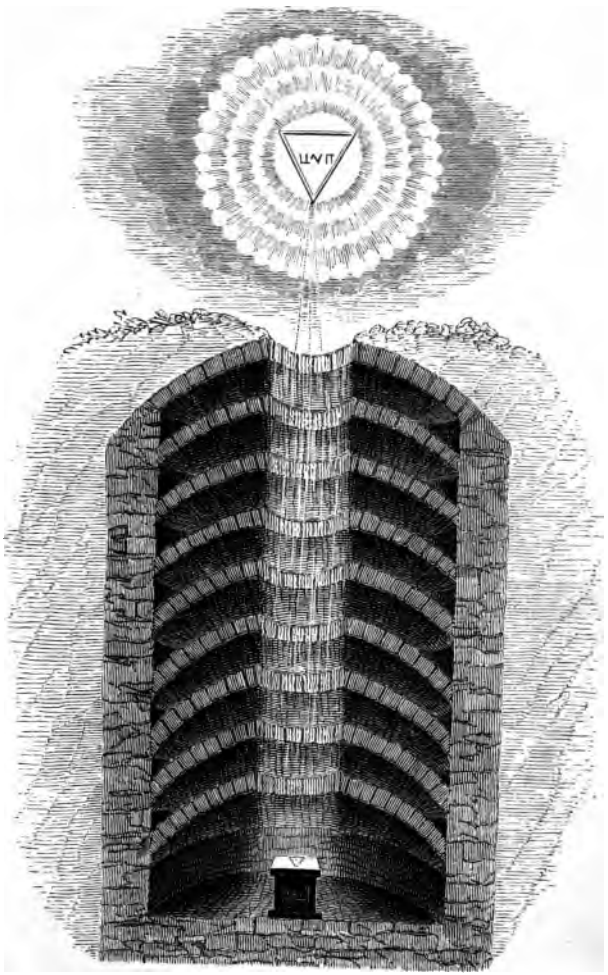
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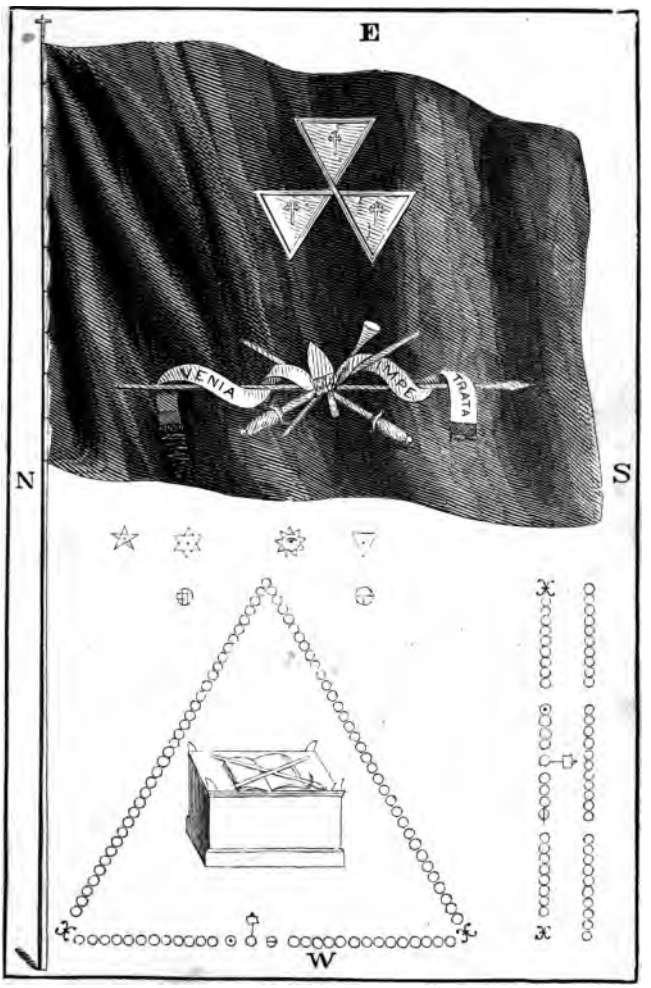
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PREFACE.

In introducing a work of this kind, the author feels that he is but repeating "a thrice told tale," and that before it can succeed it must meet and overcome the many prejudices existing in the minds of the Fraternity and the Public. Of the former many at the first glance may be inclined to consider it an innovation on the ancient rites and ceremonies of the order, others to

"Damn it with faint praise,"

because it is not entirely new; while as many of the latter may hastily fall into the supposition that it contains an exposition of Masonic secrets. To the Craft we need only say, that we desire not so much to produce a novelty as to correct some of the numerous errors and discrepancies which occur in many publications of a similar nature. We need scarcely remind them, that it is the pride of our institution that its forms and ceremonies cannot be changed, and that all intelligent Masons endeavor to perfect themselves in the *ancient work*. Of the Public we ask a candid perusal, trusting to that for the removal of any erroneous opinions, and for the reward which we seek in our work.

For twenty-seven years we have labored in the various branches of the order, with a single eye to its advancement and prosperity; during that time this publication has been the theme of our meditations and researches, and we now usher it forth, in the confident expectation that it will assist in transmitting our present and past mode of work to succeeding generations.

The Master, as well as the diligent Craftsman, will find the emblems arranged in accordance with the work and lectures handed down to us from the M. W. HENRY PRICE, the first Grand Master in North America, through such zealous and untiring Masons as GLEASON, HARRIS, BLANCHARD, CROSS, BARKER, CHILDS, BARNEY, CUSHMAN, JACOBS, PIXATTO, JONES, WADSWORTH, ENOS, and many others; and that nothing is revealed which is or ought to be kept secret from the uninitiated.

Should the work fall into the hands of any whose better judgments are still clouded by the calumnies of by-gone days, we beg to assure them that in the following pages they will find the best refutation of the various mis-statements that have so long been bandied about the world in regard to FREE-MASONRY.

However anxious and restless the busy and invidious may be, and whatever attempts they may make to traduce our Institution or discover our mysteries, all their endeavors will prove ineffectual. They will still find that the only means to attain to the knowledge of our mysteries are abilities, integrity, firmness, and a due and constant perseverance in the great duties of moral and social life, in principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps, and this the clue, that will lead and direct the practisers of such excellencies to the heights of Free-masonry, and while they adhere to them, will effectually secure them favor and esteem from every able and faithful Brother, and the warmest approbation and satisfaction from their own hearts.

THE AUTHOR.

INTRODUCTION.

LODGES, in the ancient and original acceptation of the term, were composed of a certain well-known number of Masons, duly assembled, having the necessary furniture, ornaments and working-tools. When thus convened, each body was perfect in itself and acknowledged no higher Masonic authority. In this respect Masonry differs from all other institutions of a like nature. The reason is obvious. Dating its commencement from a remote period, its government naturally became assimilated to that of the times and country where it arose; hence, we find its office-bearers invested with the high-sounding titles of the earlier ages of the world, and its ceremonies emblazoned with the gold and purple of antiquity; but with time, which traces its progress on all material things, the world changed, empires and kingdoms flourished and decayed, stately palaces and gorgeous temples now marked the habitations of earthly grandeur, or enclosed the altars whence arose the oraisons of the faithful, and anon—they crumbled into dust. The golden age encompassed the world with joy, and the age of darkness spread over it like a funeral pall; yet amid all these circumstances and changes MASONRY remained intact. The ceremonies that were practised in the beginning are still observed, the laws that first governed the CRAFT are still obeyed. Every zealous Mason should therefore keep steadily in view the ancient rules, customs and ceremonies which, by long continuance, have been stamped as portions of those landmarks which our fathers charged us not to remove. One of the most important of these is UNIFORMITY. Too

much care cannot be exercised in this respect; every Craftsman must acknowledge it as one of the safe-guards of our Institution, as one of the means by which it has outlived the pitiless storms of malice and persecution, that have so often burst upon it, the means by which it will be communicated in all the freshness of its original purity to the latest posterity.

Many ways of attaining this desirable end, have, at different times, been suggested to the Fraternity; but none seems to have met with more favor than the system of visitation by Grand Lecturers. Brethren selected to fill so important a station should be men of education, tact and address—well skilled in the lectures, and capable of winning the hearts as well as the attention of those whom they may be called to instruct. Assiduous attention on the part of the Lecturers, in correcting irregularities of work, and a desire to learn on the side of the members, cannot fail of producing the happiest results.

Another method tending to the same end, enjoined by ancient charges and constitutions (portions of which we subjoin) is, that each Lodge in a jurisdiction shall appoint some of its members to visit the others. Apart from that knowledge which is to distinguish us from the profane, thus obtained, is the interchange of fraternal greetings—the formation of friendship cemented by our mystic ties, producing the most benificent effects.

Much also devolves upon the craft in the selection of competent officers for the various stations in the Lodge. "The possession and exercise of authority is a matter of honorable and proper ambition in every Brother who really prizes the Institution into which he has been initiated, and who wishes to render his Masonry productive of its legitimate fruits, the moral improvement of his mental faculties. To maintain his authority the Master of a Lodge must possess talent, moral virtue, and courtesy, blended with firmness.

He must teach both by precept and example; Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate Temperance, unmoved except by the delights of science; Fortitude unshaken alike by prosperity and adversity; Prudence united with inflexible Justice; and he is bound to instruct the Brethren in the development of that mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavors to advance the welfare of others; and above all, to elucidate that leading secret of Free-masonry—the absolute necessity of acquiring a practical knowledge of ourselves.

"If, then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger Brethren the necessity of ruling and governing their passions—of keeping a tongue of good report—of practising all the duties of morality and social order, unless he exhibit an example of [redacted] virtues in his own person. If he be insincere, his praise of Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system, Brotherly Love or Charity; that glorious emanation of the Deity, divested of which, Free-masonry would be unworthy of attention. Without these essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the Brethren; and disorder and disunion, though delayed, will not be the less certain to ensue."

If these remarks may be truly applied to the Brother whose distinguishing jewel is the 'square,' they have also their relation to the other officers of a Lodge; both Master and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness,

for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. If there be not absolute certainty that the Lodge will be opened at the proper hour, it must be expected that the members will visibly relax in point of punctuality. If the system is to be kept vigorous and healthy, activity and address, perseverance and energy are required on the part of its principal functionaries. Let the three superior officers diligently and conscientiously perform *their* duty, and then there will be little fear of irregularity or defection on the part of the members.

A proper administration of the various ceremonies connected with our ritual is of the first importance and worthy of our serious consideration. The rites and ceremonies of Free-masonry form the distinctive peculiarity of the Institution. In their nature they are simple—in their end instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create an earnest desire to investigate their meaning, and to become acquainted with their object and design. It requires, however, both serious application and untiring diligence to ascertain the precise nature of every ceremony, which our ancient brethren saw reason to adopt in the formation of an exclusive system, which was to pass through the world unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase.* In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the craft to admit *no change*. A few words here or there may not in themselves appear of much consequence, yet, by frequent allowance we become habituated to them, and thus open the door to evils of more serious magnitude.

* Philosophy of Free-masonry.

There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order.

The first of these that claim our attention are those employed in opening and closing the Lodge; much might here be said in relation to them did they in our opinion admit of written elucidation, but as they are necessarily kept within the body of the Lodge, nothing but vague and unsatisfactory hints could be given respecting them, we therefore prefer to pass them in silence, reiterating our previous recommendation to visit each other as the best method of keeping out innovation and preserving uniformity.

In connection with this ceremony a variety of charges have, at various times, been used by the Order; from the number, we cull the two following, as well for their simple beauty as for the wholesome truths contained in them.

CHARGE AT OPENING.

The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation. There we must seek her. Let us then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are, the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor, and ourselves. Let us be united, and practise with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our

Masonic Trestle-board, and improve in everything that is good, amiable and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable Institution.

CHARGE AT CLOSING.

Brethren: You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forceably recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother, who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced. Suggest in his behalf the most candid and favorable circumstances. Is he justly reprehended?—Let the world observe how Masons love one another.

These generous principles are to extend farther. Every human being has a claim upon your kind offices. "Do good unto all." Recommend it more "especially to the household of the FAITHFUL."

By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honorable Institution.

Let it not be supposed that you have here "LABORED in vain, and spent your STRENGTH for nought; for your WORK is with the LORD and your RECOMPENSE with your GOD."

Finally, Brethren, be ye all of one mind,—live in peace, and may the God of love and peace delight to dwell with and bless you!

The ancient manner prescribed for the admission of candidates also claims our attention, and we here insert it, lest in this age of new inventions any method should be found supplanting that which has for ages been the practice of the *Fraternity*.

ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry cannot be initiated in any regular Lodge, without having stood proposed one regular meeting, unless a dispensation be obtained in his favor. All applications for initiation should be made in writing, giving name, residence, age, occupation and references.

The petition, having been read in open Lodge, is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner. If, at the next regular meeting of the Lodge, the report of the committee be favorable, and the candidate is admitted, he is required to give his free and full assent to the following interrogations:

1. "Do you seriously declare, upon your honor, before these gentlemen, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

2. "Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

3. "Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?"

The candidate, if no objections be urged to the contrary, is then introduced in due and ancient form.

Having thus spoken of the Lodge and its officers, a few words to the craft themselves might not be deemed out of place; but we prefer to speak to them in the plain yet eloquent language of the following charges, worthy the attention of all men, and particularly the zealous enquirer for MASONIC TRUTH.

ANCIENT CHARGES.

THE PRIVATE DUTIES OF MASONS.

Whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities, which would reflect dishonor upon the ancient Fraternity. He is to be industrious in his profession, and true to the Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor, and himself.

He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence: at the same time checking every disposition injurious to the world, and promoting that love and service which Brethren of the same household owe to each other.

Therefore, to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the Craft, suitable to its dignity, and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet when a Brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.

It is also necessary, that all who would be true Masons should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language: keeping always a tongue of good report.

A Mason should know how to obey those who are set over him; however inferior they may be in worldly rank or condition. For although Masonry divests no man of his honors and titles, yet, in a Lodge, pre-eminence of virtue, and knowledge in the art, is considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in Masons is—SECRECY. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest obligations; nor, in their esteem, is any man to be accounted wise, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.

DUTIES AS CITIZENS.

A Mason is a peaceable citizen, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed and confusion; so that kings and princes, in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honor of the Fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and Brotherly Love.

DUTIES IN THE LODGE.

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the

Master; nor talk of anything foreign or impertinent; nor interrupt the Master or Wardens, or any Brother addressing himself to the Chair; nor behave inattentively, while the Lodge is engaged in what is serious and solemn; but every Brother shall pay due reverence to the Master, the Wardens, and all his fellows.

Every Brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

No private offences, or disputes about nations, families, religions, or politics, must be brought within the doors of the Lodge.

DUTIES AS NEIGHBORS.

Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbors; avoiding all excess, injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

DUTIES TOWARDS A BROTHER.

Free and Accepted Masons have ever been charged to avoid all slander of true and faithful Brethren, and all malice or unjust resentment, or talking disrespectfully of a Brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a Brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a Brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and the State; but no farther.

PART I.

ENTERED APPRENTICE.

Entered Apprentice Degree.

"MASONRY is an art. In every art there is a mystery, which requires a progress of study and application, to arrive at any degree of perfection. Without much instruction and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated of in Masonry, no person can be sufficiently acquainted with its true value. From this remark, it must not be inferred, that persons who labor under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business, are to be discouraged in their endeavors to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all its intricate parts. These are only intended for persons who may have leisure and opportunity to indulge such pursuits. Some may be more able than others: some more eminent; some more useful; but all, in their different sphere, may prove advantageous to the community, and our necessities, as well as our consciences, bind us to cherish one another. It must be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying all the advantages of a well cultivated mind and retentive memory. All men are

not blessed with the same powers and talents; all men, therefore, are not equally to govern. He who wishes to teach, must submit to learn; and no one is qualified to support the higher offices of the Lodge, who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. All men rise by gradation, and merit and industry are the first steps to preferment."

Masonry was originally an operative society, and in that form those who worked as ENTERED APPRENTICES, were styled the *first class;* but in Speculative or Free-masonry, the degree of which we are now treating, has, for centuries, been regarded as the first of the order. Its reception places the noviciate in possession of the masonic alphabet, and discloses to him the fundamental principles of this time-honored institution. It is divided into three sections, viz: 1st. The ceremony; 2d. Its moral, and 3d. Its necessity and consistency.

SECTION I.

Consists in the presentation of the *working-tools* of an Entered Apprentice Mason, and the introduction of the candidate to the mysteries of our FRATERNAL COMPACT.

PRAYER TO BE USED AT THE INITIATION OF A CANDIDATE.

O, Thou great and everlasting JEHOVAH, by whose omnipotent fiat this fair fabric of the universe first sprang into existence, and by whose almighty hand it is still upheld. Deign, we beseech thee, to be with us, and guide us in this our present undertaking, and grant

that this candidate, now before thee, may prove a true and faithful brother among us. Be with him, O GOD, and guide him through life, and may his conduct be such, that when the last foot-fall of time shall sound in his ears, he, with us, may be received in the Grand Lodge above, that Temple not made with hands, eternal in the heavens. Amen. Response—*So mote it be.*

THE FOLLOWING PASSAGE OF SCRIPTURE IS REHEARSED DURING THE CEREMONY.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity:

It is like the precious ointment upon the head, that ran down upon the beard, even AARON'S beard; that went down to the skirts of his garments:

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

OR THE FOLLOWING ODE MAY BE SUNG:

Behold! how pleasant and how good,
For brethren such as we,
Of the "Accepted" brotherhood
To dwell in unity!
'T is like the oil on Aaron's head
Which to his feet distils;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of light and love,
A blessing sent with power;
Oh, may we all this blessing prove,
E'en life for evermore;
On Friendship's altar rising here
Our hands now plighted be,
To live in *love* with hearts sincere,
In *peace* and *unity*.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution. And while he informs him that it is founded on the purest principles of virtue; that it possesses great and invaluable privileges, and that in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required. He will at the same time assure him that nothing will be expected of him, incompatible with his civil, moral or religious duties.

That ancient and spotless ensign of Masonry, the *lamb-skin*, or *white apron*, is presented in behalf of the Lodge and the fraternity in general.

It is an emblem of innocence, and the badge of a Mason. More ancient than the golden fleece, or Roman eagle, more honorable than the star and garter, crowns of kings, or diadems of princes, when worthily worn as a Mason. It is hoped the candidate will wear it with equal pleasure to himself and honor to the fraternity.

The newly initiated brother is then conducted to his proper station * * * *; and the section closes with a beautiful and impressive illustration of the first, and one of the grand principles of the Institution.

SECTION II.

This section is one of vital importance, not only to the candidate, but to the craft generally, and should be properly understood by every presiding officer; as all ceremonies would appear light and frivolous, unless accompanied by those moral lessons and fraternal

impressions which they are intended so strongly to impress on the minds of all who pass through or witness them, that neither time nor circumstance can eradicate them from the memory.

THE WORKING TOOLS ARE HERE EXPLAINED.

The *twenty-four inch gauge* is an instrument used by operative masons to measure and lay out their work; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of GOD, and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

THE BADGE OF A MASON.

Every candidate, at his initiation, is presented with a *lamb-skin*, or *white apron*.

The *lamb* has, in all ages, been deemed an emblem of *innocence*: the lamb-skin is therefore to remind him of that purity of life and conduct, which is so

essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

SECTION III.

This section fully explains the manner of constituting and the proper authority for holding a Lodge. Here also, we learn where Lodges were anciently held; their *form*, *support*, *covering*, *furniture*, *ornaments*, *lights* and *jewels;* how situated, and to whom dedicated, as well in former times as at present.

Lodge meetings at the present day, are usually held in upper chambers—probably for the better security which such places afford. It may be, however, that the custom had its origin in a practice observed by the ancient Jews, of building their temples, schools and synagogues, on high hills—a practice which seems to have met the approbation of the Almighty, who said unto the prophet EZEKIEL, "upon the top of the mountain, the whole limit thereof, round about shall be most holy." Before the erection of temples, the *celestial* bodies were worshipped on HILLS, and the *terrestrial* ones in VALLEYS. At a later period, the Christians, wherever it was practicable, erected their churches on eminences. And it is worthy of remark, that, according to Masonic traditionary history, the oldest Lodge in England, was at one time held in a crypt, beneath the foundations of York cathedral. But it matters not where the custom originated. It is a very safe and proper one.

Its *form* is * * * *. Its dimensions from east to west, embracing every clime between north and south;

in fact, its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends.

The Masonic Lodge, bounded only by the extreme points of the compass, the highest heavens, and the lowest depth of the central abyss, is metaphorically *supported* by three great pillars, which are denominated WISDOM, STRENGTH and BEAUTY; because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings.

The universe is the temple of the DEITY whom we serve; Wisdom, Strength and Beauty are about his throne as pillars of his work; for his wisdom is infinite, his strength is omnipotence, and his beauty shines forth through all his creation in symmetry and order.

Its *covering* is no less than the clouded canopy or starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder, which Jacob, in his vision, saw ascending from earth to Heaven; the three *principal rounds* of which are denominated FAITH, HOPE and CHARITY; which admonish us to have *faith* in GOD, *hope* in his salvation, and *charity* to all mankind. The greatest of these is CHARITY, for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity.

The three * * * * are here introduced, as the *furniture* of every well governed Lodge, and their moral application explained.

The *ornaments* of a Lodge are a representation of the *Mosaic pavement*, which formed the ground-floor of King Solomon's Temple; the beautiful *tesselated*

border that surrounded it, and the *blazing star* in the centre, denoting that Masonry was originally a school of science, and that the craft have ever been solicitous to promote the same.

The *Mosaic pavement* is emblematical of human life, checkered with good and evil; the *indented tessel*, or *tesselated border*, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the centre.

The *moveable* and *immoveable jewels* also claim our attention.

The *immoveable jewels* are the ROUGH ASHLER, the PERFECT ASHLER, and the TRESTLE BOARD.

The *rough ashler*, is a stone in its rude and natural state, as taken from the quarry: the *perfect ashler*, one prepared by the workmen, to be adjusted by the working tools of the fellow-craft; and the *trestle board*, is for the master workman to draw his designs upon.

By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of DEITY. And as the operative workman erects his temporal building in accordance with the designs laid down upon the *trestle board*, by the master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the universe, in his great book of nature and revelation, which is our spiritual, moral and masonic trestle board.

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Lodges in ancient times were dedicated to King Solomon * * *, and continued to be so dedicated until after the crusades. Among the various orders of knights, that were found upholding the flowery banner of Christendom, in those chivalric wars, none were more conspicuous than the noble and magnanimous order of the knights of St. John; their valor in battle, or wisdom in council, had never been questioned, and their standard fluttered proudly in the breeze, as the Christian hosts lay encamped before the walls of the Holy City. Many brethren of our ancient craft also went forth to aid in redeeming the sepulchre of the Saviour, from the hands of the infidel; between these and the knights of St. John, there existed a reciprocal feeling of kindness and brotherly love, strengthened by long association, and continued struggles in their sacred mission. On the plains of Jerusalem, they entered into a solemn compact of friendship, and it was mutually agreed between them that from thenceforward all Lodges, whose members acknowledged the divinity of Christ, should be dedicated to St. John the Baptist, and St. John the Evangelist, (who were two eminent Christian patrons of Freemasonry) reserving to our Jewish brethren the right of dedicating their Lodges to King Solomon. From that time, therefore, there has been represented, in every well-governed Lodge, a certain POINT WITHIN A CIRCLE, embordered by two perpendicular parallel lines, representing those two saints, upon the vertex of the circle rests the Holy Scriptures. The *point* within the circle represents an individual brother; the *circle* is the boundary line, beyond which he is never to suffer his passions to betray him.

In going round this circle, he must necessarily touch upon these two lines, as well as the Holy Scriptures; which teaches us that while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

The principal points of our profession are three-fold, including the inculcation and practice of those truly commendable virtues, BROTHERLY LOVE, RELIEF and TRUTH.

OF BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high, the low; the rich, the poor; who, as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF RELIEF.

To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections.

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson

we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

An explanation of the four CARDINAL VIRTUES; which are, FORTITUDE, PRUDENCE, TEMPERANCE and JUSTICE.

OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every Mason, as a safe-guard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge. * * * *

OF PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended

to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. * * *

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * * *

OF JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason, never to deviate from the minutest principles thereof. * * *

The illustration of these virtues is accompanied with some general observations peculiar to Masons. Due veneration is also paid to our ancient patrons.

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The earth is that alone of all the elements that has never proved unfriendly to man; the bodies of water deluge him with rain; oppress him with hail, and

drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes: though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield; spreading his path with flowers, and his table with plenty; though she produces poison, still she supplies the antidote, and returns, with interest, every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him and piously covers his remains with her bosom; this admonishes us that from it we came and to it we must shortly return.

Such is the arrangement of the different sections in th first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the whole of the first degree of Masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity.

Charge to the Candidate.

BROTHER:—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order:—ancient, as having subsisted from time immemorial, and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate—to GOD, your neighbor, and yourself. To GOD, in never mentioning his name, but with that reverential awe which is due from a creature to his CREATOR; to implore his aid in all your laudable undertakings, and to esteem him as the chief good:—to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you:—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

In the State, you are to be a quiet and peaceful subject, true to your government, and just to your

country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the order; as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory and reputation of the institution, may be firmly established, and the world at large convinced of its good effects.

PART II.

FELLOW CRAFT.

Fellow Craft Degree.

MASONRY is a progressive science, and is divided into different classes, or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brighest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual

faculties are employed in promoting the glory of GOD, and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join, in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen, on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails; and all are induced to contend, who shall most excel in promoting the valuable rules of the institution.

SECTION I.

The first section of the second degree accurately elucidates the mode of introduction into that particular class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this

degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in Masonry, as will always distinguish the abilities of those who have arrived at preferment.

The knowledge of this section is absolutely necessary for all craftsmen; and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a Lodge should be unacquainted with it.

AMOS: vii. 7. 8.

Thus he shewed me: and behold, the LORD stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the LORD said unto me, AMOS, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.

OR THE FOLLOWING ODE MAY BE SUNG:

COME, Craftsmen, assembled our pleasure to share,
Who walk by the PLUMB, and who work by the SQUARE;
While travelling in love, on the LEVEL of time,
Sweet hope shall light on to a far better clime.

We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order and Beauty rise gently to view,
Each Brother a column, so perfect and true!
When Order shall cease, and when temples decay,
May each, fairer columns, immortal, survey.

The PLUMB, SQUARE and LEVEL, those noble and useful implements of a Fellow Craft, are here introduced and moralized, and serve as a constant admonition to the practice of virtue and morality.

The *Plumb*, is an instrument made use of by *operative* Masons, to try perpendiculars, the *square*, to square their work, and the *level*, to prove horizontals; but we, as free and accepted Masons, are taught to make use of them for more noble and glorious purposes; the *Plumb* admonishes us to walk uprightly in our several stations before GOD and man, squaring our actions by the *Square* of Virtue, and ever remembering that we are travelling upon the *Level* of Time, to "that undiscovered country, from whose bourne no traveller returns."

SECTION II.

The second section of this degree has recourse to the origin of the institution, and views Masonry under two denominations—operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another, by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The

celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished craftsman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is understood under two denominations—*operative* and *speculative*.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secresy, and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the DEITY, which at once constitutes our duty and our happiness. It

leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.

In six days GOD created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great CREATOR.*

* The SIX DAYS, may be more particularly illustrated as follows:

Before the Almighty was pleased to command this vast world into existence, the elements and materials of creation lay blended together without distinction or form. Darkness was on the face of the great deep, and the spirit of God moved on the surface of the waters. The Almighty, as an example to man, that all things of moment should be done with due deliberation, was pleased to be SIX DAYS in commanding it from chaos to perfection. The FIRST instance of his supreme power was made manifest by commanding light; and being pleased with this new operation, he distinguished it by name, calling the light day, and the darkness he called night. And in order to keep this same framed matter within just limits, the SECOND DAY was employed in laying the foundations for the heavens, which he called firmament, designed to keep the waters that were within the clouds, and those beneath them, asunder. On the THIRD DAY, he commanded those waters within due limits, and dry land appeared, which he called earth; and the mighty congregated waters he called sea. The earth being yet irregular and barren, God spoke the word and it was immediately covered with a beautiful carpet of grass, designed as pasture for the brute creation. Trees, shrubs and flowers of all sorts, succeeded in full growth, maturity and perfection. On the FOURTH DAY, the two grand luminaries, the Sun and Moon, were created. The Sun to rule the day, and the Moon to govern the night. And the sacred historian informs us that they were ordained for signs, seasons, days and years. The Almighty was also pleased to bespangle the ethereal concave of heaven with a multitude of stars, that man, whom he intended to make, might contemplate thereon, and justly admire his majesty and glory. On the FIFTH DAY, he caused the waters to bring forth a variety of fish for our use, and in order to imprint on the mind of man a reverential awe of his divine omnipotence, he created the other inhabitants of the mighty deep, which multiplied exceedingly after their kind. On the same day, the Almighty caused the birds to fly in the air, that man might delight his eyes and ears, with some for their beautiful plumage, and others for their melodious notes.

On the SIXTH DAY, he created the beasts of the field and the reptiles which crawl on the earth. And here we may plainly perceive the wisdom, power and goodness of the Grand Geometrician of the Universe, made manifest throughout the whole of his proceedings. He produced what effects he pleased without the aid of their natural causes,—such as giving light to the world before he created the Sun and Moon, and making the earth fruitful without the influence of the heavenly bodies. He did not create the beasts of the field, until he had provided sufficient herbage for their support, neither did he create man until he had furnished him with a dwelling, and everything requisite for life and pleasure. Then, to dignify the work of his hands still more, he made man, who came into the world with greater pomp than any creature which preceded him. They came but with a single command. God spake the word and it was

PEACE, UNITY AND PLENTY,

Are introduced and their moral application explained.

The doctrine of the SPHERES is included in the science of astronomy, and particularly considered in this section.

OF THE GLOBES.

The *globes* are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other important particulars.

THE USE OF THE GLOBES.

Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are invaluable instruments for improving the mind, and giving it the most distinct idea of any prob-

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done. But at the formation of man, we are told there was a consultation, in which God said, let us make man. He was immediately formed out of the dust of the earth. The breath of life was blown into his nostrils, and man became a living soul. In this one creature, there is a combination of every thing throughout the whole creation,—such as the quality and substance of an animate being, the life of plants, the senses of beasts; but, above all, the understanding of angels; formed after the immediate image of God, thereby intimating to him that integrity and uprightness should ever influence him to adore his Creator, who has so liberally bestowed on him the faculty of speech, and further endued him with that noble instinct called *reason*. The Almighty, as his last and best gift to man, created WOMAN. Under his forming hand the creature grew—man-like, but of different sex—so lovely fair, that what seemed fair in all the world, seemed now mean,—all in her summed up—in her contained. On she came, led by her heavenly maker, though unseen yet guided by his voice, adorned with all that heaven could bestow to make her amiable. "Grace was in all her steps, heaven in her eye, and in every gesture dignity and love."

The Almighty having finished the sixth day's work, rested on the SEVENTH. He blessed, hallowed and sanctified it. He thereby taught man to work industriously six days, but strictly commanded him to rest on the seventh, the better to contemplate on the beautiful works of creation—to adore him as their Creator—to go into his sanctuaries, and offer up praises for life and every blessing he so amply enjoys at his bountiful hands.

lem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the DEITY and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.

THE ORDERS OF ARCHITECTURE

Come under consideration in this section; a brief description of them may, therefore, not be improper.

OF ORDER IN ARCHITECTURE.

By order in architecture, is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

OF ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars; and, from this simple hint, originally proceeded the more improved art of architecture.

The five orders are thus classed; the TUSCAN, DORIC, IONIC, CORINTHIAN and COMPOSITE.

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base and entablature have but few mouldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its

cornice has dentils. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of DIANA, at Ephesus, was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentils and modillions. This order is used in stately and superb structures.

It was invented at Corinth, by CALLIMACHUS, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, until arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows

of leaves of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentils, or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by Masons, are no more than three, the *Doric*, *Ionic* and *Corinthian*, which were invented by the Greeks. To these, the Romans have added two, the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention.

The senses we are to consider as the gifts of nature, and though not the acquisition of our reasoning faculty, yet, in the use of them, are still subject to reason. Reason, properly employed, confirms the documents of nature, which are always true and wholesome; she

distinguishes the good from the bad; rejects the last with modesty, adheres to the first with reverence. The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of nature, given by the senses, as well as in human testimony, given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and thus our reason is rendered capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge from social intercourse with each other. For these purposes we are endowed

with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections, of our fellow creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, SIGHT is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature, for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of nature's works.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness

and softness, roughness and smoothness, figure, solidity, motion and extension.

These three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly essential among Masons.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are distinguished. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of the sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they are intended by nature to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of tasting ; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of nature; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

The senses, and indeed all the operations of the mind, are so difficult to understand and to analyse, that the most judicious may fail in the attempt to explain them. The mind is ultimately affected by the senses; when that is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom and no less propriety, than the organs of the other. The inconveivable wisdom of an Almighty Being is displayed in the structure of the mind, which extends its power over every branch of science; and is, therefore, a theme peculiarly worthy of attention. In the arts and sciences which have the least connexion with the mind, its faculties are still the engines which we must employ; the better we understand their nature and use, their defects and disorders, we shall apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of nature's works—the way of observation and experiment. By our constitution we have a

strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and is the only means by which any real discovery in philosophy can be made.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of GOD'S bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature, and to nature's God, to whom all are indebted for creation, preservation, and every blessing we enjoy.

THE SEVEN LIBERAL ARTS AND SCIENCES

Are also illustrated in this section. A brief analysis of the character of each, may not, therefore, be inappropriate in this place.

GRAMMAR

Is the key by which alone a door can be opened to the understanding of speech. It is Grammar which reveals the admirable art of language, and unfolds its various constituent parts, its names, definitions, and

respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain, that, without a knowledge of Grammar, it is very difficult to speak with propriety, precision, and purity.

RHETORIC.

It is by Rhetoric that the art of speaking eloquently is acquired. To be an eloquent speaker, in the proper sense of the word, is far from being either a common, or an easy attainment: it is the art of being persuasive and commanding; the art, not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

LOGIC

Is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of the human mind, and the proper manner of conducting its several powers in the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground-work of our inquiries; particularly, in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Is the art of numbering, or that part of the mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things

without quantity, and as imperfect of quantity itself, without the help of Arithmetic. All the works of the Almighty are made in number, weight and measure; therefore, to understand them rightly, we ought to understand arithmetical calculations; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator, and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered—from a *point* to a *line*, from a line to a *superfices*, and from a superfices to a *solid*.

A *point* is the beginning of all geometrical matter.

A *line* is a continuation of the same.

A *superfices* is length and breadth without a given thickness.

A *solid* is length and breadth with a given thickness, which forms a cube and comprehends the whole.

OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the engineer, to mark out grounds for encampments; the geographer, to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces. By it, also, the astronomer is enabled to make his observa-

tions, and to fix the duration of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

MUSIC

Is that elevated science which affects the passions by sound. There are few who have not felt its charms, and acknowledged its expressions to be intelligible to the heart. It is a language of delightful sensations, far more elegant than words: it breathes to the ear the clearest intimations; it touches, and gently agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and enflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for by its powerful charms, the most discordant passions may be harmonized and brought into perfect unison: but it never sounds with such seraphic harmony as when employed in singing hyms of gratitude to the Creator of the universe.

ASTRONOMY

Is that sublime science which inspires the contemplative mind to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—spangled with the most magnificent heralds of his infinite glory! They speak to the whole universe; for there is no speech so barbarous, but their language is understood; nor nation so distant, but their voices are heard among them.

> **The heavens proclaim the glory of God;**
> **The firmament declareth the works of his hands.**

Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth.

The emblem of PLENTY is introduced and explained.

OF THE ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Free-masonry is erected. By Geometry, we may curiously trace nature through her various windings, to her most concealed recesses. By it, we discover the power, wisdom and goodness of the GRAND ARTIFICER of the universe, and view with delight the proportions which connect this vast machine. By it, we discover how the planets move in their respective orbits, and demonstrate their various revolutions. By it, we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by time and experience, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-masonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of Masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture are selected by the Fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted unimpaired the most excellent tenets of our institution.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundation.

Master Mason Degree.

As before remarked, Free-masonry in every degree is progressive. A knowledge of it can only be attained by time, patience and application. In the first degree, we are taught the duties we owe to God, our neighbor and ourselves. In the second, we are more thoroughly inducted into the mysteries of moral science, and learn to trace the goodness and majesty of the Creator, by minutely analyzing his works. But the third degree is the cement of the whole. It is calculated to bind men together by mystic points of fellowship, as in a bond of fraternal affection and Brotherly Love. It is among brethren of this degree, that the ancient landmarks of the order are preserved, and it is from them that we derive that fund of information which none but ingenious and expert Masons can supply.

It is also from brethren of this degree, that the rulers of the Craft are selected; because it is only from those who are capable of giving instruction, that we can reasonably expect to receive it.

SECTION I.

The first section in this, as in the two preceding degrees, is initiatory; and a knowledge of it is indispensable to every brother who would make himself useful in the ceremonial transactions of the Lodge.

The following passage of scripture is introduced during the ceremonies:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be losed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

OR THE FOLLOWING ODE MAY BE SUNG:

MUSIC—"*Bonny Doon.*"

LET us remember in our youth,
Before the evil days draw nigh,
Our GREAT CREATOR, and his TRUTH!
Ere memory fail, and pleasure fly;
Or sun, or moon, or planet's light
Grow dark, or clouds return in gloom;
Ere vital spark no more incite;
When strength shall bow, and years consume.

Let us in youth remember HIM!
Who formed our frame, and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave;
When voice of bird fresh terrors wake;
And Music's daughters charm no more,
Or fear to rise, with trembling shake,
Along the path we travel o'er.

In youth, to GOD let memory cling,
Before desire shall fail, or wane,
Or e'er he loosed life's silver string,
Or bowl at fountain rent in twain:
For man to his long home doth go,
And mourners group around his urn;
Our dust, to dust again must flow,
And spirits unto GOD return.

All the implements in Masonry, indiscriminately, properly belong to brethren of this degree, and may be illustrated in this section. The TROWEL, however, is more particularly referred to.

THE TROWEL

Is an instrument made use of by operative Masons, to spread the cement which unites the building into one common mass; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree.

SECTION II.

This section recites the historical traditions of the Order, and presents to view a picture of great moral sublimity. It exemplifies an instance of virtue and firmness, seldom equalled, and never excelled.

The following prayer is used at the raising of a brother to the sublime degree of Master Mason:—

THOU, O GOD! knowest our down-setting and our uprising, and understandeth our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass: turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation.

So mote it be. Amen.

SECTION III.

This section illustrates certain hieroglyphical emblems and inculcates many useful and impressive moral lessons. It also details many particulars relative to the building of the Temple at Jerusalem.

This magnificent structure was founded in the fourth year of the reign of SOLOMON, on the second day of the month Zif, being the second month of the sacred year. It was located on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. JOSEPHUS informs us, that although more than seven years were occupied in building it, yet, during the whole term, it did not rain in the day time, that the workmen might not be obstructed in their labor. From sacred history we also learn, that there was not the sound of axe, hammer or any tool of iron, heard in the house while it was building.

It is said to have been supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble. There were employed in its building, three Grand Masters; three thousand and three hundred Masters, or Overseers of the Work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices, or bearers of burthens. All these were classed and arranged in such manner by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt or disturb the peace and good fellowship which prevailed among the workmen.

In front of the magnificent porch, were placed the two celebrated pillars,—one on the left hand and one on the right hand. They are supposed to have been placed there as a memorial to the children of Israel, of the happy deliverance of their forefathers from Egyptian bondage, and in commemoration of the miraculous pillars of fire and cloud. The pillar of fire gave light to the Israelites and facilitated their march, and the cloud proved darkness to Pharaoh and his host and retarded their pursuit. King Solomon, therefore, ordered these pillars to be placed at the entrance of the temple, as the most conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from divine worship.

In this section are also explained a variety of appropriate emblems, with which the skilful brother will not fail to make himself familiarly acquainted. Among them are the following :

THE THREE STEPS,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz : *youth*, *manhood* and *age*. In *youth*, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge : in *manhood*, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves ; that so, in *age*, as master masons, we may enjoy the happy reflection consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity: and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent begins, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, especially when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation: he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth, to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so

demean himself, as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection.*

THE SWORD, POINTING TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

whom the SUN, MOON, and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *Ark*, which safely wafts us over this tempestuous sea of troubles, and that *Anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend and brother, the great PYTHAGORAS, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry, or masonry. On this subject, he drew out many problems and theorems; and among the most distinguished, he erected this, which, in the joy of his heart, he called EUREKA, signifying, in the Grecian language, *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches masons to be general lovers of the arts and sciences.

THE HOUR GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity.—Behold! what

havoc it makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive to the years of manhood; yet, withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

* * * * * * *

Thus we close the explanation of the emblems upon the solemn thought of death, which, without revelation, is dark and gloomy; but the Christian is suddenly revived by the *ever-green* and ever living *sprig* of Faith in the merits of the Lion of the tribe of Judah; which strengthens him, with confidence and composure, to look forward to a blessed immortality; and doubts not, but in the glorious morn of the resurrection, his body will rise, and become as incorruptible as his soul.

Then let us imitate the Christian in his virtuous a amiable conduct; in his unfeigned piety to God; er his inflexible fidelity to his trust; that we may w come the grim tyrant Death, and receive him a kind messenger sent from our Supreme Grand Ma to translate us from this imperfect to that all-perf glorious, and celestial Lodge above, where the preme Architect of the universe presides.

ell-
Ark,
of
us

Charge to the Candidate.

BROTHER:—Your zeal for our institution, the progress you have made in our mysteries, and your steady conformity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favor.

Duty and honor, now alike bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steady obedience to the tenets of Free-masonry. Exemplary conduct on your part, will convince the world, that merit is the just title to our privileges, and that on you our favors have not been undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of your less informed brethren; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unsullied the reputation of the fraternity, ought to be your constant care; and, therefore, it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors in rank or office, you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by the regularity of your own conduct, endeavor to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and not suffer

them, on any pretence, to be infringed, or countenance a deviation from our established customs.

Your honor and reputation are concerned in supporting with dignity, the respectable character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and worthy of the confidence we have reposed in you.

PART IV.

MARK MASTER.

Mark Master's Degree.

This degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it.

By the influence of this degree, each operative Mason, at the erection of the temple of Solomon, was known and distinguished by the Senior Grand Warden.

By its effects the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree, the overseers were enabled, without difficulty, to ascertain who was the faulty workman; so that all deficiencies might be remedied without injuring the credit, or diminishing the reward of the industrious and faithful of the craft.

CHARGE TO BE READ AT OPENING.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a

spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Brethren, this is the will of God, that with well-doing, ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men; love the brotherhood; fear God."

SECTION I.

The first section explains the manner of convocating and opening a Mark Master's Lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section is exemplified the regularity and good order that was observed by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredathah, and ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.

The *working tools* of a Mark Master are the *chisel* and *mallet*.

THE CHISEL

Morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

THE MALLET

Morally teaches to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions: it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arises among good Masons that comely order,

"Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heart-felt joy."

SECTION II.

In the second section the Mark Master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assistant hand to the relief of an indigent and worthy brother, to a certain and specified extent.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the temple of Jerusalem, and the privileges they enjoyed, are specified; the mode of rewarding merit, and of punishing the guilty, are pointed out; and the marks of distinction, which were conferred on our ancient brethren, as the rewards of excellence, are named.

THE FOLLOWING ODE MAY BE SU[illegible]

MUSIC—"*Hail to the Chief.*"

When all was in chaos, before the creation,
Confusion and darkness prevailed o'er the deep.
A voice from Jehovah sent a proclamation
Bade Science arise from her long dormant sleep

She obey'd the command, deck'd off in full splendor,
Bade darkness avaunt, and light speed the way;
Array'd in full glory, due homage to render,
Unfurl'd the broad banner and hailed the new day.

The sound of her gavel roused Genius, her hand-maid,
Who nobly came forth, with compass and square,
The plumb-line and level, the chisel and mallet,
The work of the craftsmen to cut and prepare.
Then rally, true craftsmen, in bonds of sweet friendship;
Behold, the fair Temple of Wisdom arise.
Let each faithful brother support one another,
Till the Lodge universal shall meet in the skies.

OR THE FOLLOWING TEXTS OF SCRIPTURE MAY BE READ.

To him that overcometh will I give to eat of the hidden manna, and I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving he that receiveth it.—Rev. St. John ii. 17.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.—2 Chron. ii. 16.

The stone which the builders refused, is become the head stone of the corner.—Psalms cxviii. 22.

Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner?—Matt. xxi. 42.

And have ye not read this scripture, The stone which the builders rejected, is become the head of the corner?—Mark xii. 10.

What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?—Luke xx. 17.

This is the stone which was set at naught of you builders, which is become the head of the corner.—Acts iv. 11.

He that hath *an ear* to hear, let him hear.—Rev. iii. 13.

Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.—Ezekiel xliv. 1-3-5.

THE FOLLOWING SONG MAY BE SUNG:

Music—"*God save great Washington.*"

Mark Masters all appear,
Before the Chief O'erseer,
In concert move;
Let him your work inspect,
For the Chief Architect;
If there be no defect,
He will approve.

You who have passed the square,
For your rewards prepare,
Join heart and hand;

Each with his mark in view,
March with the just and true;
Wages to you are due,
At your command.

HIRAM, the widow's son,
Sent unto Solomon
Our great key-stone;
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

Now to the westward move,
Where, full of strength and love,
HIRAM doth stand;
But if imposters are
Mix'd with the worthy there,
Caution them to beware
Of the right hand.

THE FOLLOWING PARABLE IS RECITED.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right,

that shall ye receive. So, when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.—MATTHEW XX. 1—16.

Now to the praise of those
Who triumph'd o'er the foes
Of mason's art;
To the praiseworthy three,
Who founded this degree;
May all their virtues be
Deep in our hearts.

Charge to the Candidate.

Brother:—I congratulate you on having been thought worthy of being promoted to this honorable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behavior to be such as may with safety be imitated.

In the honorable character of Mark Master Mason, it is more particularly your duty to endeavor to let your conduct in the lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort in your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope

for better prospects, that *the stone which the builders rejected*, (possessing merits to them unknown) *became the chief stone of the corner.*

The ceremony of closing a lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches us the duty we owe to our brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

PART V.

PRESENT, OR PAST MASTER.

Present, or Past Master's Degree.

This degree should be carefully studied, and well understood, by every Master of a Lodge. It treats of the government of our society; the disposition of our rulers; and illustrates their requisite qualifications. It includes the ceremony of opening and closing lodges in the several preceding degrees; and also the forms of installation and consecration, in the Grand Lodge, as well as private lodges. It comprehends the ceremonies at laying the foundation stones of public buildings, and also at dedications and at funerals, by a variety of particulars explanatory of those ceremonies.

SECTION I.

ON THE MANNER OF CONSTITUTING A LODGE.

Any number of Master Masons, not under seven, desirous of forming a new Lodge, must apply, by petition, to the Grand Lodge of the State in which they reside, as follows:

FORM OF A PETITION FOR A NEW LODGE.

"*To the M. W. Grand Lodge of the State of* ——.

The undersigned petitioners, being Ancient Free and Accepted Master Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent—

"That they are desirous of forming a new Lodge in the ——— of ———, to be named ———, No.— They therefore pray for letters of dispensation, or a warrant of constitution, to empower them to assemble, as a legal Lodge, to discharge the duties of Masonry, in a regular and constitutional manner, according to the original forms of the Order, and the regulations of the Grand Lodge. They have nominated and do recommend Brother A. B. to be the first Master; C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of said Lodge. If the prayer of the petition shall be granted, they promise a strict conformity to the constitution, laws and regulations of the Grand Lodge."*

CEREMONY OF CONSTITUTION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room, near to that in which the Lodge to be constituted is assembled, and open the Grand Lodge in the three degrees of Masonry.

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*This petition, being signed by at least seven regular masons, and recommended by a lodge or lodges adjacent to the place where the new lodge is to be holden, is delivered to the Grand Secretary, who lays it before the Grand Lodge.

If the petition meets the approbation of the Grand Lodge, they generally order a dispensation to be issued, which is signed by the Grand or Deputy Grand Master, and authorizes the petitioners to assemble as a *legal* lodge, for a specified term of time.

In some jurisdictions, the Grand and Deputy Grand Masters, respectively, are invested with authority to grant dispensations, at pleasure, during the recess of the Grand Lodge; in others, they are never issued without the special direction of the Grand Lodge.

Lodges working under dispensations are considered merely as agents of the Grand Lodge; their presiding officers are not entitled to the rank of Past Masters; their officers are not privileged with a vote or voice in the Grand Lodge; they cannot change their officers without the special approbation and appointment of the Grand Lodge; and in case of the cessation of such lodges, their

The officers of the new Lodge are to be examined by the Deputy Grand Master; after which they return to their Lodge.

The new Lodge then sends one of its members to the Grand Master, with the following message, viz:

"MOST WORSHIPFUL:—The officers and brethren of ——— Lodge, who are now assembled at ———, have instructed me to inform you, that the Most Worshipful Grand Lodge (or Grand Master) was pleased to grant them a letter of dispensation, bearing date the ——— day of ———in the year ———, authorizing them to form and open a Lodge of Free and Accepted Masons, in the ——— of ———; that since that period they have regularly assembled, and conducted the business of Masonry according to the best of their abilities; that their proceedings, having received the approbation of the Most Worshipful Grand Lodge, they have obtained a Charter of Constitution, and are

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funds, jewels, and other property accumulated by initiations into the several degrees, become the property of the Grand Lodge, and must be delivered over to the Grand Treasurer.

When lodges that are at first instituted by dispensation, have passed a proper term of probation, they make application to the Grand Lodge for a Charter of Constitution. If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly constituted lodges, as long as they conform to the Constitutions of Masonry.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new lodge, and for installing its Master, Wardens, and other officers.

If the Grand Master, in person, attends the ceremony, the lodge is said to be constituted in *ample form;* if the Deputy Grand Master only, it is said to be constituted in *due form;* but if the power of performing the ceremony is vested in a subordinate lodge, it is said to be constituted in *form.*

When charters of constitution are granted for places where the distance is so great as to render it inconvenient for the Grand Officers to attend, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy Present or Past Master, with full power to conjugate, constitute and install the petitioners.

desirous that their Lodge should be consecrated, and their officers installed, agreeably to the ancient usages and customs of the Craft; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master."

He then returns to his Lodge, who prepare for the reception of the Grand Lodge. When notice is given that they are prepared, the Grand Lodge walk in procession to their hall. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the grand officers, and take their several stations on their left.

The necessary cautions are then given, and all, excepting Masters and Past Masters of Lodges, are requested to retire, until the Master of the new Lodge is placed in the Oriental Chair. He is then bound to the faithful performance of his trust, and duly invested.

Upon due notice, the Grand Marshal reconducts the brethren into the hall, and all take their places, except the members of the new Lodge, who form a procession on one side of the hall, to salute their Master. As they advance, the Grand Master addresses them, "*Brethren, behold your Master!*" As they pass, they make the proper salutation, and when they have all passed, he joins them, and takes his appropriate station.

A grand procession is then formed, in the following order, viz:

Tyler, with a drawn Sword:
Two Stewards, with White Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;

Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Past Masters;
Mark Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges.

MARSHALS.

THE NEW LODGE.

Tyler, with a drawn Sword;
Stewards, with White Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Deacons;
Secretary and Treasurer;
Two Brethren, carrying the flooring, or Lodge;*
Junior and Senior Wardens;
The Holy Writings, carried by the Oldest Member, not in office;
The W. Master;
Music.

THE GRAND LODGE.

Grand Tyler, with a drawn Sword;
Grand Stewards, with White Rods;
A Brother, carrying a Golden Vessel of Corn;†

* Carpet. † Wheat.

Two Brethren, carrying Silver Vessels, one of Wine, the other of Oil;
Grand Secretaries;
Grand Treasurers;
A Past Master, bearing the Holy Writings,
Square and Compasses, supported by two Stewards, with Rods;
Two Burning Tapers, borne by two Past Masters;
Clergy and Orator;
The Tuscan and Composite Orders;
The Doric, Ionic and Corinthian Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
The Globes;
Junior and Senior Grand Wardens;
Right Worshipful Deputy Grand Master;
The Master of the Oldest Lodge, carrying the Book of Constitutions;
The M. W. GRAND MASTER;
The Grand Deacons, on a line seven feet apart, on the right and left of the Grand Master, with Black Rods;
Grand Standard Bearer;
Grand Sword Bearer, with a drawn Sword;
Two Stewards, with White Rods.

MARSHAL.

The procession moves on to the church or house where the services are to be performed. When the front of the procession arrives at the door, they halt, open to the right and left, and face inward, while the Grand Master, and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and

provided with seats for the accommodation of the grand officers.

The Bible, Square and Compass, and Book of Constitutions, are placed upon a table, in front of the Grand Master; the *Lodge* is placed in the centre, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of corn, wine and oil.

SERVICES.

1. A piece of Music.
2. Prayer.
3. An Oration.
4. A piece of Music.
5. The Grand Marshal then directs the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master, as follows:

"Most Worshipful:—"A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, for some time past, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the fraternity."

Their Secretary then delivers the dispensation and records to the Master elect, who presents them to the Grand Master.

The Grand Master examines the records, and if they are found correct, proclaims,

"The records appear to be properly entered, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge,

a Charter, confirming them in the rights and privileges of a *regularly constituted Lodge;* which the Grand Secretary will now read."

After the Charter is read, the Grand Master then says,

"We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge."

Whereupon the several officers of the new Lodge deliver up their jewels and badges to *their* Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master now presents the Master elect of the new Lodge, to the Grand Master, saying,

"MOST WORSHIPFUL :—I present you Brother ——, whom the members of the Lodge now to be constituted, have chosen for their Master."

The Grand Master asks them if they remain satisfied with their choice. (*They bow in token of assent.*)

The Master then presents, severally, his Wardens, and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. (*They bow as before.*)

The officers and members of the new Lodge then form in the broad aisle, in front of the Grand Master; and the business of consecration commences with solemn music.

CEREMONY OF CONSECRATION.

The Grand Master, attended by the grand officers, and the Grand Chaplain, form themselves in order, round the Lodge, which is then uncovered, while a

piece of solemn music is performed. The first clause of the Consecration Prayer is rehearsed, as follows:

"Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!

"We humbly invoke thee to give us, at this and at all times, *Wisdom* in all our doings, *Strength* of mind in all our difficulties, and the *Beauty* of harmony in all our communications!

"Permit us, O thou Author of Light and Life, great Source of Love and Happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory!

"*Glory be to God on high.*" Response.

"*As it was in the beginning, is now, and ever shall be! Amen.*"

During the response, the Deputy Grand Master, and the Grand Wardens, take the vessels of corn, wine, and oil, and sprinkle the elements of Consecration upon the Lodge.

The Grand Chaplain then continues:

"Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties. May *Brotherly Love*, *Relief* and *Truth*, always prevail amongst the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world!

"Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

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"We affectionately commend to thee all the members of thy whole family. May they increase in the knowledge of thee, and in the love of each other.

"Finally; May we finish all our work here below, with thine approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal!

"*Glory be to God on high!*" Response.

The Grand Chaplain then DEDICATES the Lodge, in the following terms:

"To the memory of HOLY SAINT JOHN, we dedicate this Lodge. May every brother revere his character and imitate his virtues.

"*Glory be to God on high!*" Response.

"*Amen! so mote it be! Amen!*"

A piece of music is then performed, whilst the brethren of the new Lodge advance in procession, to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass.

The Grand Master then rises, and CONSTITUTES the new Lodge in the form following:

"In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my good brethren, into a Lodge of Free and Accepted Masons. From henceforth I empower you to act as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings."

"*So mote it be!*" Response.

SECTION II.

CEREMONY OF INSTALLATION.

The Grand Master* asks his Deputy, "Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and the royal art." The Deputy answering in the affirmative,† by the Grand Master's order, takes the candidate from among his fellows, and presents him at the pedestal, saying, "Most Worshipful Grand Master, I present my worthy Brother, A. B., to be installed Master of this new Lodge. I find him to be of good morals, and of great skill, true and trusty; and I doubt not he will discharge his duty with fidelity."

The Grand Master then addresses him:

"BROTHER:—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge."

The Grand Master then reads, or orders to be read, a summary of the ancient charges to the Master elect, as follows, viz:

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

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* In this and other similar instances, where the Grand Master is specified in acting, may be understood any Master who performs the ceremony.

† A private examination is understood to precede the installation of every officer.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in your behavior, courteous to your brethren and faithful to your Lodge.

VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and ground work of Masonry.

XI. You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice; and to pay attention to all the duties of Masonry, on convenient occasions.

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge: and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge."*

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* As the reader may wish to know the ancient charges that were used on this occasion, we shall here insert them verbatim as they are contained in a MS. in possession of the Lodge of Antiquity in London, written in the reign of James the Second.

"* * * * And furthermore, at diverse assemblies, have been put and ordained diverse crafties by the best advise of magistrates and fellowes.

"Every man that is a mason take good heed to these charges (wee pray) that if any man find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, That yee shall be true men to God and the holy Church, and to use no error or heresie by your understanding, and by wise men's teaching.

"Allso, secondly, yee shall be true one to another, (that is to say) every mason of the craft that is a mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"Thirdly, And yee shall keepe truely all the counsell that ought to be kept in the way of masonhood, and all the counsell of the lodge or of the chamber. Allso, that yee shall be no thiefe nor thieves to your knowledge free: that yee shall be true to the king, lord or master that yee serve, and truely to see and work for his advantage.

"Fourthly, Yee shall call all masons your fellowes, or your brethren, and no other names.

"Fifthly, Yee shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.

"Sixthly, Yee shall truely pay for your meat or drinke wheresoever yee goe to table or board. Allso, yee shall doe no villany there, whereby the craft or science may be slandered.

These are the regulations of Free and Accepted Masons.

The Grand Master then addresses the Master elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?" The Master having signified his cordial submission as before, the Grand Master thus addresses him:—

"Brother A. B., in consequence of your conformity to the charges and regulations of the Order, you are now to be installed Master of this Lodge, in full confidence of your care, skill and capacity to govern the same."

The Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.

"These be the charges general to every true mason, both masters and fellowes.

"Now will I rehearse other charges single for masons allowed or accepted.

"First, That no mason take on him no lord's worke, nor any other man's, unlesse he know himselfe well able to perform the worke, so that the craft have no slander.

"Secondly. Allso, that no master take worke but that he take reasonable pay for itt; so that the lord may be truely served, and the master to live honestly and to pay his fellowes truely. And that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no master nor fellow shall take no apprintice for less than seaven yeares. And that the apprintice be free-born, and of limbs whole as a man ought to be, and no bastard. And that no master or fellow take no allowance to be made mason without the assent of his fellowes, at the least six or seaven.

"Thirdly, That he that be made be able in all degrees; that is, free-born, of a good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have.

"Fourthly, That a master take no apprintice without he have occupation to occupy two or three fellowes at the least.

"Fifthly, That no master or fellow put away any lord's worke to task that ought to be journey worke.

"Sixthly, That every master give pay to his fellowes and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backe. to make him loose his good name.

"Seaventhly, That no fellow in the house or abroad answear another ungodly or reproveable without a cause.

"Eighthly, That every master mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazzard, nor at any other unlawfull plaies, through the which the science and craft may be dishonoured or slandered.

The various implements of the profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

"The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

"The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compass* teaches us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

"The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have *eternity* in view.

"The *Line* teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

"Ninthly. That no fellow goe into the town by night, except he have a fellow with him, who may beare him record that he was in an honest place.

"Tenthly, That every master and fellow shall come to the assemblie, if it be within fifty miles of him, if he have any warning. And if have trespassed against the craft, to abide the award of masters and fellowes.

"Eleventhly, That every master mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellowes to make him accord; and if they cannot accord, to go to the common law.

"Twelfthly, That a master or fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their lodge, nor without, to mould stone.

"Thirteenthly, That every mason receive and cherish strange fellowes when they come over the countrie, and set them on worke if they will worke, as the manner is; (that is to say) if the mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the mason shall refresh him with money unto the next lodge.

"Fourteenthly, That every mason shall truely serve his master for his pay.

"Fifteenthly, That every master shall truely make an end of his worke, taske, or journey, whethersoe it be.

"These be all the charges and covenants that ought to be read at the instalment of master, or making of a free mason or free masons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen."

"The *Book of Constitutions* you are to search at all times. 'Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

"You now receive in charge the *Charter*, by the authority of which this Lodge is held. You are carefully to preserve and duly transmit it to your successor in office.

"*Lastly*, you receive in charge the *By-Laws* of your Lodge, which you are to see carefully and punctually executed."

The Jewels of the officers of the new Lodge are then returned to the Master, who delivers them, respectively, to the several officers of the Grand Lodge, according to their rank.

The subordinate officers of the new Lodge are then invested with their jewels, by the grand officers of corresponding rank; and are by them, severally in turn, conducted to the Grand Master, who delivers to each of them a short charge, as follows:—

THE SENIOR WARDEN.

"Brother C. D., you are appointed* Senior Warden of this Lodge, and are now invested with the insignia of your office.

"The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest

*When the Installation is not of the officers of a new Lodge, the words "have been elected," should be substituted for the words "are appointed," in all cases where the officer is chosen by ballot.

spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

"Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust.—*Look well to the West!*"

THE JUNIOR WARDEN.

"Brother E. F., you are appointed Junior Warden of this Lodge; and are now invested with the badge of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty."

"To you is committed the superintendence of the craft during the hours of refreshment; it is therefore indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South!*"

THE TREASURER.

"Brother G. H., you are appointed Treasurer of this Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the Worshipful Master's will and pleasure, with the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office."

THE SECRETARY.

"Brother I. K., you are appointed Secretary of this Lodge. It is your duty to observe the Worshipful Master's will and pleasure; to record the proceedings of the Lodge, to receive all moneys, and pay them into the hands of the Treasurer.

"Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren."

THE SENIOR AND JUNIOR DEACONS.

"Brothers L. M. and N. O., you are appointed Deacons of this Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of Masonry; the introduction and accommodation of visitors, and in the immediate practice of our rites. The Square and Compasses, as badges of your office, I entrust to your care, not doubting your vigilance and attention."

THE STEWARDS.

"Brothers P. Q. and R. S., you are appointed Stewards of this Lodge. The duties of your office are to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

THE TYLER.

"Brother T. U., you are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eyesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, post a sentinel over our actions; thereby preventing the approach of every unworthy thought or deed, and preserving consciences void of offence towards God and towards man."

CHARGE UPON THE INSTALLATION OF THE OFFICERS OF A LODGE.

"WORSHIPFUL MASTER:

"The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honor, reputation and usefulness of your Lodge, will materially depend on the skill and assi-

duity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

"For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice *out* of the Lodge, those duties which they have been taught in it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart is expanded by benevolence. In short, by a diligent observance of the By-laws of your Lodge, the Constitutions of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

"Brother Senior and Junior Wardens:

"You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen

praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such, as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

"BRETHREN OF ——— LODGE:

"Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

"Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long

continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls, may your childrens' children celebrate with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation."

The Grand Marshal then proclaims the new Lodge, in the following manner, viz:

"In the name of the Most Worshipful Grand Lodge of the State of ———, I proclaim this new Lodge, by the name of ———, Lodge, duly constituted."

The Grand Chaplain then makes the concluding prayer, which ends the public ceremonies.

The grand procession is then formed in the same order as before, and returns to the hall. The following ode is sung, which concludes the ceremony of installation.

INSTALLATION ODE.

MUSIC—"*Rule Britannia.*"

When earth's foundation first was laid,
By the Almighty Artist's hand;
'Twas then our perfect, our perfect laws were made,
Established by his strict command.

Hail! mysterious, Hail, glorious Masonry!
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.

Illustrious hence we date our Art,
And now in beauteous piles appear,
We shall to endless, to endless time impart,
How worthy and how great we are.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth and *friendship*, and friendship socially,
Join our hearts and hands around.

Our actions still by Virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.

The Lodge is then closed with the usual solemnities in the different degrees, by the Grand Master and his officers.

This is the usual ceremony observed by regular Masons at the Constitution of a new Lodge, which the Grand Master may abridge or extend at pleasure; but the material points are upon no account to be omitted. The same ceremony and charges attend every succeeding installation of new officers.

SECTION III.

CEREMONY AT LAYING FOUNDATION STONES OF PUBLIC STRUCTURES.

This ceremony is conducted by the Grand Master and his officers, assisted by the members of the Grand Lodge, and such officers and members of private Lodges as can conveniently attend. The Chief Magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place, approved by the Grand Master. A band of martial music is provided, and the brethren appear in the insignia of the Order, and with white gloves and aprons. The Lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary. The necessary cautions are then given from the Chair, and the Lodge is adjourned; after which the procession sets out in the following order:

PROCESSION AT LAYING FOUNDATION STONES.

Two Tylers, with drawn Swords;
Tyler of the oldest Lodge, with a drawn Sword;
Two Stewards of the oldest Lodge;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Past Masters;
Mark Masters;
Royal Arch Masons;
Knights Templars;
Masters of Lodges.
Music.

MARSHALS.

Grand Tyler, with a drawn Sword;
Grand Stewards, with White Rods;
A Brother, with a Golden Vessel containing Corn;
Two Brethren, carrying Silver Vessels, one of Wine, the other of Oil;
Principal Architect, with Square, Level and Plumb;
Grand Secretary;
Grand Treasurer;
Bible, Square and Compass, carried by a Master of a Lodge, supported by two Stewards;
Grand Chaplain;
The five Orders;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate of the place;
Two Large Lights, borne by two Masters of Lodges;
Grand Wardens;
Deputy Grand Master;
The Master of the oldest Lodge, carrying the Book of Constitutions;
Grand Deacons, with Black Rods, seven feet apart;
The M. W. GRAND MASTER;
Grand Standard Bearer;
Grand Sword Bearer, with a drawn Sword;
Two Stewards, with White Rods.

A triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform, covered with carpet.

An ode in honor of Masonry is sung.

The Grand Master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, the name and titles of the Grand Master, &c.

The stone is raised up, by the means of an engine erected for that purpose, and the Grand Chaplain, or orator, repeats a short prayer. The Grand Treasurer, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone let down into its place. The principal architect then presents the working tools to the Grand Master, who applies the *Plumb*, *Square* and *Level* to the stone, in their proper positions, and pronounces it to be "WELL FORMED, TRUE AND TRUSTY."

The golden and silver vessels are next brought to the table, and delivered, the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the stone, saying,

"May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all, in needed supply, the CORN of *nourishment*, the WINE of *refreshment*, and the OIL *of joy*."

"*Amen! so mote it be! Amen!*"

He then strikes the stone thrice with the mallet, and the *public* honors of Masonry are given.

The Grand Master then delivers over to the Architect the various implements of architecture, entrusting him with the superintendence and direction of the work; after which, he re-ascends the platform, and an oration, suitable to the occasion, is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the stone by the Grand Treasurer. The ceremony concludes with an appropriate ode. After which the procession returns to the place whence it set out, and the Lodge is closed.

SECTION IV.

CEREMONY AT THE DEDICATION OF MASONIC HALLS.

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form, in the first three degrees of Masonry.

The Master of the Lodge to which the hall to be dedicated belongs, being present, rises and addresses the Grand Master as follows:

"MOST WORSHIPFUL:

"The brethren of ——— Lodge, being animated with a desire of promoting the honor and interest of the craft, have, at great pains and expense, erected a Masonic Hall, for their convenience and accommodation. They are now desirous that the same should be examined by the Most Worshipful Grand Lodge; and

if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form."

The Grand Master then directs the Grand Secretary to read the Order of Procession, which is delivered over to the Grand Marshal; and a general charge, respecting propriety of behavior, is given by the Deputy Grand Master; or the necessary directions are given to the brethren from the Chair.

A grand procession is then formed in the order laid down in the first section. The whole moves forward to the hall which is to be dedicated; and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward, whilst the Grand Master, and others in succession, pass through and enter. The music continues while the procession marches three times round the hall.

The Lodge is placed in the centre. The Grand Master having taken the chair, under a canopy, the Grand officers take the places of the corresponding officers of the Lodge, and the Masters and Wardens of other Lodges, repair to the places previously prepared for their reception. The three lights, (in a triangular form;) and the gold and silver pitchers, with the corn, wine and oil, are placed on the Lodge, at the head of which stands the pedestal, or altar, with the Bible open, and the Square and Compass fixed thereon. The Constitution is placed beside it, on a crimson velvet cushion.

An anthem is sung, and an exordium on Masonry given; after which, the Architect addresses the Grand Master as follows:

"MOST WORSHIPFUL:

"Having being entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me; I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge."

To which the Grand Master replies as follows:

"BROTHER ARCHITECT:

"The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders."

An ode in honor of Masonry is sung.

The Deputy Grand Master then rises and says:

"MOST WORSHIPFUL:

"The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated, according to ancient form and usage."

Whereupon the Grand Master requests all to retire but such as are Master Masons. A procession is then formed in the following order, viz:

Grand Sword Bearer;
Grand Standard Bearer;
A Past Master, with a Light;
Master Masons;
A Past Master, with Bible, Square and Compass on a Velvet Cushion;
Two Past Masters, each with a Light;
Past Masters;
Grand Secretary and Treasurer, with Emblems;
Grand Junior Warden, with Pitcher of Corn;
Grand Senior Warden, with Pitcher of Wine;
Deputy Grand Master, with Pitcher of Oil;
Grand Master;
Two Stewards, with Rods.

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication.

The Lodge is uncovered, and the first procession being made round it, the Grand Master having reached the East, the Grand Junior Warden presents the pitcher of corn to the Grand Master, who, striking thrice with his mallet, pours it out upon the Lodge, at the same time pronouncing, "In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to FREE-MASONRY." *The grand honors are given.*

The second procession is then made round the Lodge, and the Grand Senior Warden presents the pitcher of wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying, "In the name of holy SAINT JOHN, I do solemnly dedicate this hall to VIRTUE." *The grand honors are twice repeated.*

The third procession is then made round the Lodge, and the Deputy Grand Master presents the pitcher of oil to the Grand Master, who sprinkling it upon the Lodge, says, "In the name of the whole FRATERNITY, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE." *The grand honors are thrice repeated.*

A solemn invocation is made to Heaven, by the Grand Chaplain, and an anthem sung; after which the Lodge is covered, and the Grand Master retires to his chair. An oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is again formed in procession, as at first, and returns to the room where it was opened, and is closed in ample form.

SECTION V.

THE CEREMONY OBSERVED AT FUNERALS.

No Mason can be interred with the formalities of the Order unless he has been advanced to the third degree of Masonry. Fellow Crafts and Apprentices are not entitled to funeral obsequies.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their dress: black clothes, with white gloves and aprons, are most suitable.

The brethren being assembled at the Lodge room, (or some other convenient place,) the presiding officer opens the Lodge in the third degree, with the usual forms; and having stated the purpose of the meeting, a procession is then formed, which moves to the house of the deceased, and from thence to the place of interment.

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a drawn Sword;
Stewards, with white Rods;
Musicians, (if they are Masons,) otherwise they follow the Tyler;
Master Masons;
Senior and Junior Deacons;
Secretary and Treasurer;
Senior and Junior Wardens;
Mark Masters;
Past Masters;
Royal Arch Masons;
Select Masters;
Knights Templars;
The Holy Writings, on a cushion, covered with black cloth, carried by the oldest (or some suitable) Member of the Lodge;
The Master;
Clergy;

MARSHAL.

The		Body,
with the insignia		placed thereon,
Pall Bearers.		Pall Bearers.
Pall Bearers.		Pall Bearers.

When the procession arrives at the place of interment, the members of the lodge form a circle round the grave; the officers take their position at the head of the grave and the mourners at the foot. The following exhortation is then given by the Chaplain or Master:

FUNERAL SERVICE AT THE GRAVE.

"BRETHREN:

The solemn notes that betoken the dissolution of this earthly tabernacle, have again alarmed our outer door, and another spirit has been summoned to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the 'narrow house appointed for all living.' Here, around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breeze fans their verdant covering, they heed it not; the sunshine and the storm pass over them, and they are not disturbed; stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, 'seek ye the narrow path and the straight gate that lead unto eternal life.'

"We are again called upon to consider the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written on every living thing. The cradle and the coffin stand in juxtaposition to each other; and it is a melancholy truth, that so soon as we begin to live that moment also we begin to die. It is passing strange, that notwithstanding the daily mementos of mortality that cross our path; notwithstanding the funeral bell so often tolls in our ears, and the 'mournful procession' go about our streets, that we will not more seriously consider our approaching fate. We go on from design to design, add hope to hope, and lay out plans for the employment of many years, until we are suddenly alarmed at the approach of the messen-

ger of Death, at a moment when we least expect him, and which we probably conclude to be the meridian of our existence.

"What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when Nature has paid her just debt? Fix your eyes on the last sad scene, and view life stript of its ornaments, and exposed in its natural meanness, and you must be persuaded of the utter emptiness of these delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased brother, let us cast around his foibles, whatever they may have been, the *broad mantle of masonic charity*, nor withhold from his memory the commendation that his virtues claim at our hands. Perfection on earth has never yet been attained; the wisest, as well as the best of men, have gone astray. Suffer, then, the apologies of human nature to plead for him who can no longer extenuate for himself.

"Our present meeting and proceedings will have been vain and useless, if they fail to excite our serious reflections, and strengthen our resolutions of amendment. Be then persuaded, my brethren, by the uncertainty of human life, and the unsubstantial nature of all its pursuits, and no longer postpone the all-important concern of preparing for eternity. Let us each embrace the present moment, and while time and opportunity offer, prepare for that great change, when the pleasures of the world shall be as poison to our lips, and the happy reflections of a well spent life afford the only consolation. Thus shall our hopes be

not frustrated, nor we hurried unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of every heart are known. Let us resolve to maintain with greater assiduity, the dignified character of our profession. May our *faith* be evinced in a correct moral walk and deportment; may our *hope* be bright as the glorious mysteries that will be revealed hereafter; and our *charity* boundless as the wants of our fellow creatures.

"And having faithfully discharged the great duties which we owe to God, to our neighbor and ourselves; when at last it shall please the Grand Master of the universe to summon us into his eternal presence, may the *trestle-board* of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna,' and to receive the 'white stone with a new name written,' that will ensure perpetual and unspeakable happiness at his right hand.

(*The Master then presenting the apron, continues,*)

"The lamb skin or white apron, is the emblem of innocence and the badge of a Mason. It is more ancient than the golden fleece or Roman eagle; more honorable than the star and garter, crowns of kings or diadems of princes.

(*The Master then deposits it in the grave.*)

"This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of Death. The arm of Friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; nor will the innocence of youth, or the charms of beauty propitiate his purpose. The mattock, the coffin and the melan-

choly grave, admonish us of our mortality, and that, sooner or later, these frail bodies must moulder in their parent dust.

(*The Master holding the evergreen, continues.*)

"This *evergreen*, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, never, never die. By it we are admonished, that, though like our brother, whose remains lie before us, we shall soon be clothed in the habiliments of DEATH and deposited in the silent tomb, yet through the merits of a divine and ascended SAVIOR, we may confidently hope that our souls will bloom in eternal spring."

(The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave; after which, *the public grand honors are given.*) The Master then continues the ceremony at the grave, in the following words:

"From time immemorial, it has been the custom among the fraternity of free and accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains, with the usual formalities.

"In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him,

and our steady attachment to the principles of the order.

"The Great Creator having been pleased, out of his infinite mercy, to remove our brother from the cares and troubles of this transitory existence, to a state of endless duration, thus severing another link from the fraternal chain that binds us together; may we, who survive him, be more strongly cemented in the ties of union and friendship; that, during the short space allotted to us here, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we have consigned the body of our deceased brother; earth to earth, ashes to ashes, dust to dust; there to remain till the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being, who has done all things well; who is glorious in holiness, fearful in praises, doing wonders.

"To those of his immediate relatives and friends, who are most heart stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathise with them in their afflictive bereavement. But in the beautiful spirit of the Christian's theology, we dare to say, that He, who 'tempers the wind to the shorn lamb,' looks down with infinite compassion upon the widow and fatherless, in the hour of their desolation; and that the same benevolent Savior, who wept while on earth, will fold the arms of his love and protection around those who put their trust and confidence in Him.

"Then let us so improve this solemn warning that at last, when the 'sheeted dead' are stirring, when the 'great white throne' is set, we shall receive from the Omniscient Judge, the thrilling invitation, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

The service is here concluded with the following, or some suitable prayer:

"ALMIGHTY and most merciful Father, we adore thee as the God of time and of eternity. As it has pleased thee to take from the light of our abode one dear to our hearts, we beseech thee to bless and sanctify to us this dispensation of thy Providence. Inspire our hearts with wisdom from on high, that we may glorify thee in all our ways. May we realize that thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love to perfect obedience,—that we may enjoy the divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadeless light and immortal life in that kingdom, where faith and hope shall end—and love and joy prevail through eternal ages.

"And thine, O righteous Father, shall be the glory forever." *Amen.*

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The insignia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master, with the usual ceremonies.

NOTE.—If a past or present Grand Master, or Deputy Grand Master, or a Grand Warden, should join the procession of a private Lodge, a proper attention is to be paid to them. They take place after the Master of the Lodge. Two deacons, with black rods, are appointed by the Master to attend a Grand Warden; and when the Grand Master, or Deputy Grand Master is present, the book of Constitutions is borne before him, a Sword Bearer follows him, and the Deacons, with black rods, are placed on his right and left, at an angular distance of seven feet.

PART VI.

MOST EXCELLENT MASTER.

Most Excellent Master.

None but the meritorious and praiseworthy; none but those, who, through diligence and industry, have progressed far towards perfection; none but those who have been seated in the Oriental Chair, by the unanimous suffrages of their brethren, can be admitted to this degree of Masonry.

In its original establishment, when the temple of Jerusalem was finished, and the fraternity celebrated the capstone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession, were admitted to this honor; and indeed, the duties incumbent on every Mason, who is accepted and acknowledged as a Most Excellent Master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees.

One of the following passages of scripture is rehearsed at opening, accompanied by solemn ceremonies:

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness

from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."—PSALM xxiv.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—PSALM cxxii.

The following passages of scripture are also introduced, accompanied with solemn ceremonies:

"Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling for ever.

"And the king turned his face, and blessed the whole congregation of Israel: (and all the congregation of

Israel stood:) And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel; but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

"Now, it was in the heart of David my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel; and in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

"And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: For Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said,

"O Lord God of Israel, there is no God like thee in the heaven nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts; thou which has kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens, cannot contain thee; how much less this house which I have built! Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: Then hear thou

from heaven, and do and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house: Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be: Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house: Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) That they may fear thee, to walk in thy ways so long as

they live in the land which thou gavest unto our fathers.

"Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand and thy stretched-out arm; if they come and pray in this house: Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel; and may know that this house, which I have built, is called by thy name.

"If thy people go out to war against their enemies, by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

"If they sin against thee (for there is no man which sinneth not) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling-place, their prayer and

their supplications, and maintain their cause, and forgive thy people which has sinned against thee. Now, my God, let, I beseech thee, let thine eyes be open; and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."—II. CHRON. vi.

The following ode is sung, with solemn ceremony.

ALL hail to the morning
That bids us rejoice;
The temple 's completed,
Exalt high each voice.
The capstone is finish'd,
Our labor is o'er;
The sound of the gavel
Shall hail us no more.

To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame;
To Him, who hath govern'd our hearts undivided,
Let's send forth our voices to praise his great name.

Companions, assemble
On this joyful day;
(The occasion is glorious,)
The keystone to lay;
Fulfill'd is the promise,
By the ANCIENT OF DAYS,
To bring forth the capstone
With shouting and praise.

(CEREMONIES.)

There is no more occasion for level or plumb-line,
For trowel or gavel, for compass or square;
Our works are completed, the ARK safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils who have shar'd,
And prov'd themselves faithful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gained our good will.

We accept and receive them, Most Excellent Masters,
Invested with honors, and power to preside;
Among worthy craftsmen, wherever assembled,
The knowledge of Masons to spread far and wide.

ALMIGHTY JEHOVAH!
Descend now and fill
This Lodge with thy glory,
Our hearts with good will!
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.

Thy *wisdom* inspired the great institution,
Thy *strength* shall support it till nature expire;
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire.

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever."—II. CHRON. vii. 1–3.

THE FOLLOWING PSALM IS READ AT CLOSING.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—PSALM xxiii.

Charge to the Candidate.

"Brother:—Your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

"If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

"Let it therefore, be your unremitting study to acquire such a degree of knowledge and information as shall enable you to discharge, with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you of a Most Excellent Master."

A Brief Description of King Solomon's Temple.

This structure, for beauty, magnificence and expense, exceeded any building which was ever erected. It was built of large stones of white marble, curiously hewn, and so artfully joined together, that they appeared like one entire stone. Its inner walls, beams, posts, doors, floors and ceilings, were made of cedar and olive wood, and planks of fir, which were entirely covered with plates of gold, with various beautiful engravings, and adorned with precious jewels of many colors. The nails which fastened those plates were also of gold, with heads of curious workmanship. The roof was of olive wood, covered with gold; and when the sun shone thereon, the reflection from it was of such a refulgent splendor, that it dazzled the eyes of all who beheld it. The court in which the temple stood, and the courts without, were adorned on all sides with stately buildings and cloisters; and the gates entering therein, were exquisitely beautiful and elegant. The vessels consecrated to the perpetual use of the temple, were suited to the magnificence of the edifice in which they were deposited and used.

Josephus states, that there were one hundred and forty thousand of those vessels, which were made of gold, and one million three hundred and forty thousand of silver; ten thousand vestments for the priests, made of silk, with purple girdles; and two millions of purple vestments for the singers. There were also two hundred thousand trumpets, and forty thousand other musical instruments, made use of in the temple, and in worshipping God.

According to the most accurate computation of the number of talents of gold, silver and brass, laid out upon the temple, the sum amounts to six thousand nine hundred and four millions, eight hundred and twenty-two thousand and five hundred pounds sterling; and the jewels are reckoned to exceed this sum. The gold vessels are estimated at five hundred and forty-five millions, two hundred and ninety-six thousand, two hundred and three pounds, and four shillings sterling; and the silver ones, at four hundred and thirty-nine millions, three hundred and forty-four thousand pounds sterling; amounting in all, to nine hundred and eighty-four millions, six hundred and thirty thousand, two hundred and thirty pounds, four shillings. In addition to this, there were expenses for workmen, and for materials brought from Mount Libanus, and the quarries of Zeradatha. There were ten thousand men per month in Lebanon, employed in falling and preparing the timbers for the

craftsmen to hew them; seventy thousand to carry burdens; eighty thousand to hew the stones and timber; and three thousand three hundred overseers of the work; who were all employed for seven years; to whom, besides their wages and diet, King Solomon gave as a free gift, six millions, seven hundred and thirty-three thousand, nine hundred and seventy-seven pounds.

The treasure left by David, towards carrying on this noble and glorious work, is reckoned to be nine hundred and eleven millions four hundred and sixteen thousand, two hundred and seven pounds; to which, if we add King Solomon's annual revenue, his trading to Ophir for gold, and the presents made him by all the earth, we shall not wonder at his being able to carry on so stupendous a work; nor can we, without impiety, question its surpassing all other structures, since we are assured that it was built by the immediate direction of HEAVEN.

PART VII.

ROYAL ARCH.

Royal Arch Degree.

This degree is indescribably more august, sublime and important, than all which precede it; and is the summit and perfection of ancient Masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name.

It also brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the Masonic character cannot be complete.

The lecture of this degree is divided into two sections, and should be well understood by every Royal Arch Mason; upon an accurate acquaintance with it, will depend his usefulness at our assemblies; and without it, he will be unqualified to perform the duties of the various stations in which his services may be required by the Chapter.

SECTION I.

The first section opens to our view a large field for contemplation and study. It furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of King Solomon; and illustrates the causes and consequences of some very important events which occurred during his reign.

This section explains the mode of government in this class of Masons; it designates the appellation, number, and situation of the several officers; and points out the purposes and duties of their respective stations.

THE FOLLOWING PASSAGE OF SCRIPTURE IS READ AT OPENING.

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that ye received of us. For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you. Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always by all means. The Lord be with you all. The salutation of Paul with mine own hand, which is the token in every epistle: *so I write.*"—II. THESSALONIANS, iii. 6–17.

SECTION II.

This section contains much valuable historical information, and proves, beyond the power of contradiction, and in the most striking colors, that prosperity and happiness are ever the ultimate consequences of virtue and justice, while disgrace and ruin invariably follow the practices of vice and immorality.

A proper arrangement of the following charges, &c., during the ceremony of exaltation, is essentially necessary to be observed in every Chapter, and their application should be familiar to every Royal Arch Mason.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—ISAIAH, xlii. 16.

PRAYER USED AT THE EXALTATION OF A ROYAL ARCH MASON.

"O thou eternal and omnipotent JEHOVAH, the glorious and everlasting I AM, permit us, thy frail, dependent and needy creatures, in the name of our *Most Excellent and Supreme High Priest*, to approach thy divine majesty. And do thou, who sittest *between the Cherubim*, incline thine ear to the voice of our praises, and of our supplication; and vouchsafe to commune with us from off the *mercy seat*. We humbly adore and worship thy unspeakable perfections, and thy unbounded goodness and benevolence. We bless thee, that when man had sinned, and fallen from his innocence and happiness, thou didst still leave unto

him the powers of reasoning, and the capacity of improvement and of pleasure. We adore thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are afforded us, while travelling the *rugged path of life.* And O, thou who didst aforetime appear unto thy servant Moses, *in a flame of fire out of the midst of a bush,* enkindle, we beseech thee, in each of our hearts a flame of devotion to thee, of love to each other, and of benevolence and charity to all mankind. May the *veils* of ignorance and blindness be removed from the eyes of our understandings, that we may behold and adore thy mighty and wondrous works. May the *rod* and staff of thy grace and power continually support us, and defend us from the rage of all our enemies, and especially from the subtility and malice of that old *serpent,* who with cruel vigilance seeketh our ruin. May the *leprosy* of sin be eradicated from our *bosoms;* and may *Holiness to the Lord* be engraven upon all our thoughts, words and actions. May the *incense* of piety ascend continually unto thee, from off the *altar* of our hearts, and *burn day and night,* as a sweet-smelling savor unto thee. May we daily *search* the records of *truth,* that we may be more and more instructed in our duty; and may we share the blessedness of those who hear the *sacred word and keep it.* And finally, O merciful Father, when we shall have passed through the outward *veils* of these earthly *courts,* when the earthly house of this *tabernacle* shall be dissolved, may we be admitted into the *Holy of Holies* above, into the presence of the *Grand Council* of Heaven, where the Supreme *High Priest* for ever presides, for ever reigns."

Amen. So mote it be.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.

"And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses! And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."—Exodus iii. 1–6.

"Zedekiah was one-and-twenty years old, when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, and stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of

the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon;—where they were servants to him and his sons, until the reign of the kingdom of Persia."—2 CHRON. xxxvi. 11–20.

"Now, in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem."—EZRA i. 1–3.

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I

say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—Exodus iii. 13–14.

"Lord, I cry unto thee: make haste unto me; give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."—Psalm cxli.

"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked, have they privily laid a snare for me. I looked on my right hand and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name."—Psalm cxlii.

"Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Teach me to do thy will; for thou art my God; bring my soul out of trouble, and of thy mercy cut off my enemies, for I am thy servant."—PSALM cxliii.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said furthermore unto him, Put now thy hand into thy bosom. And he put his nand into his bosom; and when he took it out, behold

his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land."—EXODUS iv. 1–9.

"Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you, that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts.

"In that day, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee."—HAGGAI ii. 2–4, 23.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; *and thou shalt know that the Lord of hosts hath sent me unto you.* For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven."—ZECHARIAH iv. 9–10.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."—AMOS ix. 11.

The following passages of scripture are read by the High Priest.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."—GENESIS i. 1–3.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—DEUT. xxxi. 24–26.

"And thou shalt put the mercy-seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."—EXODUS xxv. 21.

"And Moses said, This is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded

Moses, so Aaron laid it up before the Testimony to be kept."—EXODUS xvi. 32–34.

"And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."—NUMBERS xvii. 10.

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread, which is called the Sanctuary. And after the veils, the tabernacle, which is called the Holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it, the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."—HEBREWS ix. 2–5.

"And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." EXODUS vi. 2–3.

The High Priest will then recite the following passage, previous to investing the candidate with an important secret of the degree.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."—JOHN i. 1–5.

The following remarks relative to King Solomon's Temple, cannot be uninteresting to a Royal Arch Mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world 2992; and was carried on with such prodigious speed, that it was finished in all its parts, in little more than seven years.

By the Masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber, or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric were wooden instruments prepared for that purpose. The noise of the axe, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered: that nothing might be heard among the Masons at Jerusalem, but harmony and peace.

In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam, who, immediately after the death of his father went down to Shechem, where the chiefs of the people were met together to proclaim him king.

When Jeroboam, the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon, and whose ambition had long aspired to the throne, heard of the death of the king, he hastened to return from Egypt, to put himself at the head of the discontented tribes, and lead them on to rebellion. He accordingly assembled them together, and came to King Rehoboam, and spake to him after this manner:

"Thy father made our yoke grievous; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? And

they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever. But he forsook the counsel which the old men gave him, and took counsel of the young men that were brought up with him, that stood before him. And he said unto them, what advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For, whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly, and King Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto; my father chastised you with whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O! Israel: and now, David, see to thine own house. So all Israel went to their tents."—II. CHRON. x.

After a series of changes and events, of which an account may be found in the history of the Temple, Nebuchadnezzar, king of Babylon, with his forces, took possession of Jerusalem, and having made captive Jehoiachim the king of Judah, elevated his uncle Zedekiah to the throne, after binding him by a solemn oath neither to make innovations in the government, nor to take part with the Egyptians in their wars against Babylon.

At the end of eight years Zedekiah violated his oath to Nebuchadnezzar, by forming a treaty offensive and defensive with the Egyptians; thinking that jointly they could subdue the king of Babylon. Nebuchadnezzar immediately marched and ravaged Zedekiah's country, seized his castle and fortress, and proceeded to the siege of Jerusalem. Pharaoh, learning how Zedekiah was pressed, advanced to his relief, with a view of raising the siege. Nebuchadnezzar, having intimation thereof, would not wait his

approach, but proceeded to give him battle, and in one contest drove him out of Syria. This circumstance suspended the siege.

In the ninth year of Zedekiah's reign, the king of Babylon again besieged Jerusalem, with a large army, and for a year and a-half exerted all his strength to conquer it; but the city did not yield, though enfeebled by famine and pestilence.

In the eleventh year the siege went on vigorously; the Babylonians completed their works, having raised tow[illegible] r und the city so as to drive the invaded party from the wa[illegible] The place, though a prey to plague and famine, was obstinately defended during the space of a year and a-half. But at length, want of provisions and forces compelled its surrender, and it was accordingly delivered, at midnight, to the officers of Nebuchadnezzar.

In the seventieth year of the captivity of the Jews, and the first of the reign of Cyrus, king of Persia, he issued his famous edict purporting that the God adored by the Israelites was the Eternal Being through whose bounty he enjoyed the regal dignity; and that he had found himself honorably mentioned by the prophets of ancient date, as the person who should cause Jerusalem to be rebuilt, and restore the Hebrews to their former state of grandeur and independency; he, therefore, gave orders for the release of the captives, with his permission to return to their own native country, to rebuild the city, and the house of the Lord.

The principal people of the tribes of Judah and Benjamin, with the priests and Levites, immediately departed for Jerusalem and commenced the undertaking; but many of the Jews determined to remain in Babylon, rather than relinquish the possessions they had obtained in that city.

The Jews who accepted the proposals of Cyrus for rebuilding the city and temple, applied themselves with the greatest industry to prepare the foundations thereof, but had made no considerable progress, when application was made, by some of the neighboring nations, requesting the princes and governors, who had the direction of the work, to prevent further proceedings. The most strenuous opposers of the intended structure were the Chuthites, who resided on the other side of the river, and whom Salmanezer, king of Assyria, had led to repeople Samaria, after he had expelled the Israelites.

During the year 3484, Joshua and Zerrubbabel, incited by Haggai and Zechariah, go on with the work by order of Darius.

In the course of the year 3489, the second temple was completed.

Charge to the Candidate.

"Worthy Companion:—By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of Royal Arch Mason. The rites and mysteries developed in this degree, have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

"No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred Source from whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonition, and reproof. As it is our earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this Chapter, should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities, and

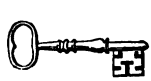
knowledge of the preceding degrees, you cannot freely vouch for, and whom you do not firmly and confidently believe, will fully conform to the principles of our order, and fulfil the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect; but zeal, fidelity and affection, will be the distinguishing characteristics of our society; and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford."

CLOSING.

The chapter is closed with solemn ceremonies; and the following prayer is rehearsed, by the Most Excellent High Priest:

"By the *Wisdom* of the Supreme High Priest may we be directed; by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practise all those duties out of the Chapter, which are inculcated in it."

Response.—"*So mote it be. Amen.*"



PART VIII.

ROYAL MASTER.

Royal Master.

This degree cannot be conferred on any one, except he is a Royal Arch Mason, and is preparatory to the Select Master's degree. This, as well as the succeeding degrees, are short, still they are replete with some useful and very valuable information, intimately connected with Royal Arch Masonry, and explains many mysteries which the inquiring mind will find absolutely necessary to connect these additional degrees.

The following passages of scripture, &c., are appropriate to this degree.

"And Solomon made all the vessels that pertained unto the house of the Lord: the altar of gold, and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basins, and the spoons, and the censers, of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So Hiram made an end of doing all the work, that he made king Solomon, for the house of the Lord."—I. Kings vii. 48. 50. 40.

"And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that

do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."—REVELATIONS xxii. 12–14.

"And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall; and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house."—I. KINGS vi. 27.

The Ark, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim, was a small chest or coffer, three feet nine inches long, two feet three inches wide, and three feet three inches high. It was made of wood, excepting only the mercy-seat, but overlaid with gold both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy-seat, was let in. The mercy-seat was of solid gold, the thickness of an hand's breadth; at the two ends were two cherubim, looking inward towards each other, with their wings expanded; which, embracing the whole circumference of the mercy-seat, they met on each side, in the middle; all of the Rabbins say it was made out of the same mass, without any soldering of parts.

Here the *Schechina*, or Divine Presence, rested, and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is, that God is said in the scripture, to dwell between the cherubim; that is, between the cherubim on the mercy-seat, because there was the seat or throne of the visible appearance *of his* glory among them.

PART IX.

SELECT MASTER.

Select Master.

This degree is the summit and perfection of ancient Masonry; and without which the history of the Royal Arch Degree can hardly be said to be complete. It rationally accounts for the concealment and preservation of those essentials of the craft, which were brought to light at the erection of the second temple; and which lay concealed from the Masonic eye for four hundred and seventy years.

Many purticulars relative to those few, who were selected for their superior skill, to complete an important part of king Solomon's temple, are explained.

And here, too, is exemplified an instance of *justice* and *mercy* by our ancient patron, towards one of the craft, who was led to disobey his commands, by an over *zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterizes the degree.

THE FOLLOWING PSALM IS READ AT OPENING:

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me. Behold Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish

her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers, as the players on instruments, shall be there: all my springs are in thee."—PSALM lxxxvii.

The following passages of scripture are introduced and explained:

"So king Solomon was king over all Israel. Azariah, the son of Nathan, was over the officers; and Zabud, the son of Nathan, was principal officer, and the king's friend; and Ahishar was over the household; and Adoniram, the son of Abda, was over the tribute."—I. KINGS iv. 1–5–6.

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone-squarers: so they prepared timber and stones to build the house."—I. KINGS v. 17–18.

"And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son, of the tribe of Naphtali; and his father was a man of Tyre, a worker of brass; and he was filled with wisdom and understanding, and cunning, to work all works in brass."—I. KINGS vii. 13–14.

"The ancients of Gebal, and the wise men thereof, were in thee thy calkers: all the ships of the sea, with their mariners, were in thee, to occupy thy merchandise."—EZEKIEL xxvii. 9.

And it came to pass, when Moses had made an end *of writing* the words of this law in a book, until they

were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—DEUTERONOMY xxxi. 24–26.

"And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."—EXODUS xvi. 33–34.

"And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."—NUMBERS xvii. 10.

"And when Moses was gone into the tabernacle of the congregation, to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubims: and he spake unto him."—NUMBERS vii. 89.

"And look that thou make them after their pattern, which was shewed thee in the mount."—EXODUS xxv. 40.

Charge to the Candidate.

"COMPANION:—Having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of Select Master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honor conferred, in admitting you to this select degree. Let uprightness and integrity attend your steps; let *justice* and *mercy* mark your conduct; let *fervency and zeal* stimulate you in the discharge of the various duties incumbent upon you; but suffer not an idle or impertinent *curiosity* to lead you astray, or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind or the probity of your conduct; and let *silence* and *secresy*, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having *wrought your regular hours*, may be admitted to participate in all the privileges of a *Select Master*."

PART X.

ORDER OF PRIESTHOOD.

Order of High Priesthood.

This order appertains to the office of High Priest of a Royal Arch Chapter; and no one can be legally entitled to receive it, until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High Priests, who have received it, are requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer the order under the preceding limitation as to number; yet it is desirable, when circumstances will permit, that it should be conferred by the Grand High Priest of the Grand Royal Arch Chapter, or such Present or Past High Priest as he may designate for that purpose. A convention notified to meet at the time of any communication of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of Masonry, with appropriate solemnity. Whenever it is conferred, the following directions are to be observed:

A candidate desirous of receiving the order of High Priesthood, makes a written request to his predecessor in office, or, when it can be done, to the Grand High Priest, respectfully requesting that a convention of

High Priests may be called, for the purpose of conferring on him the order. When the convention meets, and is duly organized, a certificate of the due election of the candidate to the office of High Priest must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate are ascertained. The solemn ceremonies of conferring the order upon him, then ensue. When ended, the presiding officer directs the Secretary of the convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest, for the information of all whom it may concern. The convention of High Priests is then dissolved in due form.

It is the duty of every companion, as soon after his election to the office of High Priest, as is consistent with his personal convenience, to apply for admission to the order of High Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of scripture are made use of, during the ceremonies appertaining to this order:

"And they took Lot, Abram's brother's son, (who dwelt in Sodom) and his goods, and departed. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred

and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shevah, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet; and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol and Mamre; let them take their portion."—GEN. xiv. 12–24.

"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."—NUMBERS vi. 22—26.

"For this Melchisedeck, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all, first being by interpretation, King of Righteousness, and after that also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. For he testifieth, Thou art a priest for ever, after the order of Melchisedeck. And inasmuch as not without an oath, he was made priest. For those priests (under the Levitical law,) were made without an oath; but this with an oath, by him that said unto him, the Lord sware, and will not repent, Thou art a priest forever, after the order of Melchisedeck."—HEB. vii. 1–5–17–20–21.

CEREMONIES AND CHARGES UPON THE INSTALLATION OF THE OFFICERS OF A ROYAL ARCH CHAPTER.

1. The Grand officers will meet at a convenient place and open.

2. The subordinate Chapter will meet in the outer courts of their hall, and form an avenue for the reception *of the* Grand officers.

3. When formed, they will dispatch a committee to the place where the Grand officers are assembled, to inform the Grand Marshal that the Chapter is prepared to receive them; the Grand Marshal will announce the committee, and introduce them to the Grand officers.

4. The Grand officers will move in procession, conducted by the committee, to the hall of the Chapter, in the following order:

Grand Tyler;
Two Grand Stewards;
Representatives of subordinate Chapters, according to seniority, by threes triangular;
Three Great Lights;
Orator, Chaplain, and other Clergy:
Grand Secretary, Grand Treasurer, and Grand Royal Arch Captain;
*Grand P. Sojourner, Grand Captain of the Host, and Deputy Grand High Priest;
Grand Scribe, Grand King, and Grand High Priest.

GRAND MARSHAL.

When the Grand High Priest enters, the grand honors are given.

5. The Grand Secretary will then call over the names of the officers elect; and the Grand High Priest will ask whether they accept their respective offices. If they answer in the affirmative, he then asks the members whether they remain satisfied with their choice. If they answer in the affirmative, he directs their officers to approach the sacred volume, and become qualified for installation.

* The Grand P. Sojourner, Grand Captain of the Host, and Grand Royal Arch Captain, are appointed pro tempore.

6. The Grand Marshal will then form the whole in procession, and they will march through the *veils* into the inner apartment, where they will surround the altar, which is previously prepared, in *ample form*, for the occasion.

7. All present will kneel, and the following prayer will be recited:

PRAYER.

"Almighty and Supreme High Priest of heaven and earth! Who is there in heaven but thee, and who upon earth can stand in competition with thee? Thy OMNISCIENT mind brings all things in review, past, present and to come; thine OMNIPOTENT arm directs the movements of the vast creation; thine OMNIPRESENT eye pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established to thine honor: let its officers be endowed with wisdom to discern, and fidelity to pursue, its true interests; let its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to God by their beneficence to man.

"Glory be to God on high."

Response.—"*Amen*! *So mote it be.*"

They are then qualified in due form.

All the Companions, except High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

8. The whole then return to their appropriate stations; when the Grand Marshal will form a general procession, in the following order:

Three Royal Arch Stewards, with Rods;
Tyler of a Blue Lodge;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Stewards of Lodges, having Jewels;
Deacons, having Jewels;
Secretaries, having Jewels;
Treasurers, having Jewels;
Wardens, having Jewels;
Mark Master Masons;
M. E. Masters;
Royal Arch Masons, by three;
Royal Masters, by three;
Select Masters, by three;
Orders of Knighthood;
Tyler of the new Chapter;
Members of the new Chapter, by three;
Three Masters of Veils;
Secretary, Treasurer, R. A. Captain; and
P. Sojourner, carrying the Ark;
A Companion, carrying the Pot of Incense;

CAPTAIN OF THE HOST.

Two Companions, carrying Lights;
Scribe, High Priest and King;
Grand Chapter, as before prescribed.

On arriving at the church, or house where the services are to be performed, they halt, open to the right and left, and face inward, while the Grand officers and others in succession, pass through and enter the house.

9. The officers and members of the new Chapter, and also of the Grand Chapter, being seated, the Grand Marshal proclaims silence, and the ceremonies commence.

10. An Anthem or Ode is to be performed.

11. An Oration or Address is to be delivered.

12. An Ode or Piece of Music.

*[13. The Deputy Grand High Priest then rises and informs the Grand High Priest, that "a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form.]

[14. The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand officers; after which, the Grand High Priest directs the Grand Secretary to read the warrant.]

* Those paragraphs which are enclosed within brackets, apply exclusively to cases where new Chapters are constituted, and their officers installed for the first time. The rest apply equally to such cases, as well as to annual installations.

[15. The Grand High Priest then rises and says, "By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain; conforming, in all your doings, to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your fathers be with you, guide and direct you in all your doings."]

16. The furniture, clothing, jewels, implements, utensils, &c., belonging to the Chapter, (having been previously placed in the centre, in front of the Grand officers, covered,) are now uncovered, and the new Chapter is dedicated in due and ancient form.

17. The dedication then follows: the Grand Chaplain saying,

"To our Most Excellent Patron, ZERUBBABEL, we solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal.

"Glory be to God on high."—Response by the Companions.

"As it was in the beginning, is now, and ever shall be, world without end! Amen.—"So mote it be."

18. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim this Chapter, by the name of ——— Chapter, duly consecrated, constituted and dedicated. This, &c., &c.

19. An Ode.

20. The Deputy Grand High Priest will then present the first officer of the new Chapter to the Grand High Priest, saying,

Most Excellent Grand High Priest:—I present you my worthy Companion —— ——, nominated in the warrant, to be installed High Priest of this [new] Chapter. I find him to be skilful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High Priest then addresses him as follows:

Most Excellent:—I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this [new] Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall, therefore, only observe, that by a frequent recurrence to the constitution, and general regulations and constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions, who have attained this sublime degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degree?

5. That you will promote the general good of our order, and on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand officers?

6. That to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

8. That you will not admit any visitor into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution, and the general regulations of the Grand Chapter?

10. That you will pay respect and due obedience to the instructions of the General and State Grand officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the general regulations of the Grand Royal Arch Chapter, under whose authority you act?

Do you submit to all these things, and do you promise to observe and practise them faithfully?

These questions being answered in the affirmative, the companions all kneel in due form, and the Grand High Priest or Grand Chaplain repeats the following, or some other suitable prayer.

"Most holy and glorious Lord God, the Great High Priest of heaven and earth,

"We approach thee with reverence, and implore thy blessing on the companion appointed to preside over this new assembly, and now prostrate before thee;—fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us, in mercy; hear thou from Heaven, thy dwelling-place, and forgive our transgressions.

"Glory be to God the Father; as it was in the beginning," &c.

Response—"So mote it be."

21. The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, &c.; after which he will address him as follows:

Most Excellent:—In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the particulars appertaining to your office, duty and *dignity.*

All legally constituted bodies of Royal Arch Masons, are called Chapters; as regular bodies of masons of the preceding degrees, are called Lodges. Every Chapter ought to assemble for work, at least once in three months; and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the lodges, holden for conferring the preparatory degrees, according to rank, as follows, viz:

The High Priest, as Master.

The King, as Senior Warden.

The Scribe, as Junior Warden.

The Captain of the Host, as Marshal or Master of Ceremonies.

The Principal Sojourner, as Senior Deacon.

The Royal Arch Captain, as Junior Deacon.

The Master of the first Veil, as Junior Overseer.

The Master of the second Veil, as Senior Overseer.

The Master of the third Veil, as Master Overseer.

The Treasurer, Secretary, Chaplain, Stewards and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge, to see that the by-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed; that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions; that true and accurate records of all the proceedings

of the Chapter are kept by the Secretary;—that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter; that the regular returns be made annually to the Grand Chapter; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that his duty should on no occasion be omitted.

The office of High Priest is a station highly honorable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the constitution and general regulations, and a constant practice of the several sublime lectures and charges, you will be best enabled to fulfil those duties; and I am confident that the companions, who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

Let the *mitre*, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The *breast-plate*, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priest of *Israel*, is to teach you that you are always to bear in

mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members, should be always near your heart.

The *various colors* of the *robes* you wear, are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

22. The High Priest of the Chapter will then present his second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest in the words of the constitution. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer; if he answers in the affirmative, he is asked whether he fully and freely assents to the same: if he answers in the affirmative, the Grand High Priest directs his deputy to invest him with his clothing, &c., and then addresses him as follows, viz:

CHARGE TO THE SECOND OFFICER, OR KING.

EXCELLENT COMPANION:—The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance,

you are to succeed him in the performance of his duties.

Your badge (the *level*, surmounted by a crown) should remind you, that although you are the representative of a King, and exalted by office above your companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbor, and to yourself; that you are equally bound with them to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates:—but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *scarlet robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the *crown*, which is an emblem of royalty, I would remind you that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to *rule over* their lives and fortunes; and that to enable

you to enjoy this pre-eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory*, which shall never fade away.

23. The King will then retire to the line of officers, and the Scribe will be presented in the manner before mentioned. After his investiture, the Grand High Priest will address him as follows, viz:

CHARGE TO THE THIRD OFFICER, OR SCRIBE.

EXCELLENT COMPANION:—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The *purple robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously

to avoid all occasions of giving offence, or countenancing any thing that may create divisions or dissensions. You are, by all means in your power, to endeavor to establish a permanent union and good understanding among all orders and degrees of masonry; and, as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge (*a plum-rule*, surmounted by the *turban*,) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

> "Such as the saints in glory love,
> And such as angels eat."

24. The Scribe will then retire to the line of officers, and the next officer be presented as before.

CHARGE TO THE FOURTH OFFICER, OR CAPTAIN OF THE HOST.

Companion:—The office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most

essential traits of our ancient customs, usages and landmarks, are within your province; and it is indispensably necessary, that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

25. He will then retire to the line of officers, and the next officer will be presented.

CHARGE TO THE FIFTH OFFICER, OR PRINCIPAL SOJOURNER.

COMPANION:—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *Senior Deacon*, in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate; so it is of great importance, in all cases, that those impressions

should be correct and just: hence it is essential that the officer, who brings the blind by a way that they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *robe of office* is an emblem of humility; and teaches that in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tesselated border*, adorning the robe, is an emblem of ardor and perseverence, and signifies, that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

CHARGE TO THE SIXTH OFFICER, OR ROYAL ARCH CAPTAIN.

COMPANION:—The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *Junior Deacon*. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter but such as have *travelled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of

the Captain of the Host, during the *introduction* of *strangers* among the workmen; and should they be permitted to pass your post, may they by him be introduced into the presence of the Grand Council.

The *white banner*, entrusted to your care, is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post, without the *signet of truth*. I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity and propriety.

27. He then retires, and the three Grand Masters of the Veils are presented together.

CHARGE TO THE MASTER OF THE THIRD VEIL.

COMPANION:—I present you with the *scarlet banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of *fervency* and *zeal;* it is the appropriate color of the Royal Arch degree. It admonishes us, that we should be fervent in the exercise of our devotions to God, and zealous in our endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VEIL.

COMPANION:—I invest you with the *purple banner*, which is the ensign of your office, and arm you with a sword, to enable you to maintain its honor.

The color of your banner is produced by a due mixture of *blue* and *scarlet;* the former of which is the characteristic color of the *symbolic* or *first three degrees of masonry*, and the latter, that of the *royal arch* degree.

It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthrophy.

CHARGE TO THE MASTER OF THE FIRST VEIL.

COMPANION:—I invest you with the *blue banner*, which is the ensign of your office, and a sword for its defence and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the *peculiar characteristic* of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal *friendship* and benevolence; and instructs us that in the mind of a mason those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE THREE MASTERS OF THE VEILS, AS OVERSEERS.

COMPANIONS:—Those who are placed as overseers of any work, should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to per-

severe in your endeavors to acquire those in which you are deficient. Let the various *colors* of the *banners* committed to your charge, admonish you to the exercise of the several virtues of which they are emblematic; and you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands *for* your *inspection*. Let no work receive your approbation but such as is calculated to adorn and strengthen the masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work*, which alone can stand the test of the *Grand Overseer's square*, in the great day of trial and retribution. Then, although every *rod* should become a *serpent*, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand*, or as *water spilled upon the ground*, which cannot be gathered up again.

28. They then retire, and the Treasurer is presented.

CHARGE TO THE TREASURER.

COMPANION:—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer, are *accuracy* and *fidelity*; accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter, that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter,

and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

29. He then retires, and the Secretary is presented.

CHARGE TO THE SECRETARY.

COMPANION :—I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary, are, *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Chapter; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *regularity* in making his annual returns to the Grand Chapter; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name *recorded* in the *book of life eternal.*

30. He then retires, and the Chaplain is presented.

CHARGE TO THE CHAPLAIN.

E. AND REV. COMPANION :—You are appointed Chaplain of this Chapter; and I now invest you with

this circular jewel, the badge of your office. It is emblematical of eternity, and reminds us that here is not our abiding place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their infinite CREATOR; and which, when offered by one whose holy profession is, "to point to heaven and lead the way," may, by refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

31. He then retires, and the Stewards are presented.

CHARGE TO THE STEWARDS.

COMPANIONS:—You being elected Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements and furniture of each degree respectively, are properly disposed, and in suitable array for use, whenever they may be required, and that they are secured, and proper care taken of them, when the business of the Chapter is over. You are to see that necessary refreshments are provided, and that all your companions, and particularly visitors, are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your

stewardship here below, may you receive from heaven the happy greeting of "Well done, good and faithful servants."

32. They then retire, and the Tyler is presented.

CHARGE TO THE TYLER.

COMPANION:—You are appointed Tyler of this Chapter, and I invest you with the badge, and this implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of all *cowans and eaves-droppers*, and suffer none to pass or repass but such as are *duly qualified*; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions; thereby excluding every unqualified and unworthy thought, word and deed; and preserving consciences void of offence towards God and towards man.

As the first application from visitors for admission into the Chapter is generally made to the Tyler at the door, your station will often present you to the observation of strangers; it is therefore essentially necessary that he who sustains the office with which you are entrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable and discreet. I trust that a just regard for the honor and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

33. He will retire, and then follows an

ADDRESS TO THE HIGH PRIEST.

M. E. COMPANION:—Having been honored with the free suffrages of the members of this Chapter, you are elected to the most important office which is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of the duties of your office. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside; but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity and discretion with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust, to which is attached a weight of responsibility, that will require all your efforts to discharge honorably to yourself, and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long established customs of the institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no

improper levity be permitted at any time, but more especially at the *introduction of strangers among the workmen.*

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favor of heaven, and the applause of your brethren and companions.

ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE:—Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practise yourselves.

Do you desire that the demeanor of your equals and inferiors towards you, should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of, and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline: ever remembering, that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect, as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

COMPANIONS:—The exercise and management of the sublime degrees of masonry in your Chapter hitherto, are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and to perpetuate this valuable and honorable character. But when to this is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic and Christian charity, which are the great objects of this sublime institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your *Chapter* become *beautiful* as the *temple*, *peaceful* as the *ark*, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the *incense*; your love *warm* as its *flame*, and your charity diffusive as its fragrance. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*. May the exercises of your *charity* be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support: may you be endowed with every good and perfect gift, while *travelling* the *rugged path* of life, and finally be *admitted within the veil* of heaven to the full enjoyment of life eternal. So mote it be. Amen.

34. The officers and members of the Chapter will

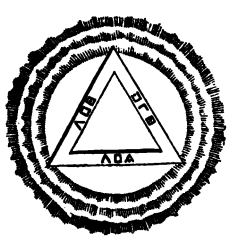
then pass in review in front of the Grand officers, with their hands crossed on their breasts, bowing as they pass.

35. The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed.

36. The ceremonies conclude with an ode, or appropriate piece of music.

37. The procession is then formed, when they return to the place from whence they set out.

38. When the Grand officers retire, the Chapter will form an avenue for them to pass through, and salute them with the grand honors. The two bodies then separately close their respective Chapters.



PART XI.

ORDERS OF KNIGHTHOOD.

Chivalry, or Knighthood,

As connected with Free-masonry.

It has been very justly remarked, that there is scarcely any subject of antiquarian research, so free from the reproach of uninteresting and unprofitable labor, as that which relates to the origin, the causes, the institutions, and the effects of Chivalry or Knighthood. Some of our earliest and most pleasing associations are connected with the tales of romance; and even after our judgment is disposed to reject them as rude and extravagant, the subjects which the most admired poets, of almost every nation, have chosen, lead us back to our former pleasures, and strengthen the hold they have on our imagination, by enlisting on their side the approbation of a refined and cultivated taste. Nor are the antiquarian researches, which have Chivalry for their object, less interesting and instructive to the philosopher. If he wish to inform himself of the opinions, the manners, and the pursuits of nations, at different periods of their progress from barbarism and ignorance, to civilization and knowledge;—if he wish to analyze and account for those great and leading points of character, which distinguish modern from ancient manners, he must go back to the age of Chivalry. Courtesy of manners, the point of honor, a more jealous and habitual attachment to truth than obtained among the nations of antiquity, and a refined, respectful and delicate gallantry, may be traced from the period when Chivalry first dawned, to the present times.

Chivalry has been defined as a military institution, prompted by enthusiastic benevolence, sactioned by religion, and combined with religious ceremonies; the purpose of which was to protect the weak from the oppression of the powerful, and to defend the right cause against the wrong. It has also been beautifully characterized as consisting in a passion for arms; in a spirit of enterprize; in the honor of Knighthood; in rewards of valor; in splendid equipages; in romantic ideas of justice; in a passion for adventures; in an eagerness to run to the succor of the distressed; in a pride in redressing wrongs and removing grievances; in the courtesy, affability and gallantry, the devotion and respectful attachment to the female sex, for which those who attached themselves to it were distinguished; and in that character of religion, which was deeply imprinted on the minds of all Knights, and was essential to their institution.

The origin of Chivalry is involved in almost impenetrable obscurity. In seeking its source, we find that scarcely any two authors have followed the same track, or arrived at the same results. While some have supposed that it descended from the equestrian order of the ancient Romans, others have imagined that the Franks, and the rest of the German nations, who, on the fall of the Roman empire, subdued and divided Gaul, brought with them those seeds which spontaneously grew up into that extraordinary plant, which has flourished but once in the annals of the world. Others, again, suppose it to be derived from the ancient warlike tribes of Northmen, or Normans, who, towards the ninth century, invaded, in large bodies, the southern parts of Europe, and established themselves principally

in France. Warburton maintains the hypothesis, that romance, rhyme and Knighthood, originated with the Arabians, and through them were introduced, first into Spain, and subsequently into France and the rest of Europe. Mallet advances the opinion, that it originated with the Scandinavians. Percy and Pinkerton advocate this opinion; while Wharton offers a modification, or rather an admixture of the hypotheses of Warburton and Mallet, tracing Chivalry to the East, but deriving it from that quarter, partly through the medium of the Arabians, on the conquest of Spain, and partly through Odin and his followers, when they emigrated from Asia to the north of Europe. Herder, also adopts the two hypotheses, and ascribes the life and body which were given to Chivalry, as arising from a concurrence of causes, proceeding from "two extremities of the earth," from Arabia through Spain, and from the Normans, as before remarked, on their settlement in France. A learned and ingenious English writer, rejecting all these hypotheses, considers Armorica, and the connected provinces of Britian, as the countries which gave the "very decisive impulse to the character of modern civilization," by the introduction of romance, rhyme and Knighthood. And, finally, the learned author of the history of the Crusades, contends that Chivalry had its origin in the turbulent times which followed the demise of Charlemagne. That illustrious monarch "expired like a meteor that, having broken suddenly upon the night of ages, and blazed brilliantly over a whole world for a brief space, fell and left all in darkness, even deeper than before. His dominions divided into petty kingdoms—his successors waging long and inveterate wars against each other—the nations

he had subdued shaking off the yoke; the enemies he had conquered avenging themselves upon his descendants; the laws he had established forgotten or annulled; the union he had cemented scattered to the wind, in a lamentable brief space of time; the bright order which his great mind had established throughout Europe was dissolved." In this state of misrule and anarchy, every man's house was indeed his castle; and he was fortunate above his neighbors, who could command strength enough to protect it from the predatory depredations of his foes. The powerful and the wicked had no restraint imposed upon their actions, and the weak were everywhere oppressed and wronged. The yoke of vassalage debased the spirit of the people, and the generous sentiments inspired by a sense of equality were extinguished. Bands of plunderers ranged through the whole of France and Germany; property was held by the sword; cruelty and injustice reigned alone; and the whole history of that age offers a complete medley of massacre, bloodshed, torture, crime and misery. "It was then, that some poor nobles, probably suffering themselves from the oppression of more powerful lords, but at the same time touched with sincere compassion for the wretchedness they saw around them, first leagued together with the holy purpose of redressing wrongs and defending the weak. They gave their hands to one another in pledge, that they would not turn back from the work, and called upon St. George to bless their righteous cause. The church readily yielded its sanction to an institution so noble, aided it with prayers, and sanctified it with a solemn blessing. Religious enthusiasm became added to noble indignation and charitable zeal;

and the spirit of Chivalry, like the flame struck forth from the hard steel and the dull flint, was kindled into sudden light by the savage cruelty of the nobles, and the heavy barbarity of the people."

The several hypotheses we have named, are supported by their respective authors with great learning and ingenuity. But that theory which would derive the origin of Chivalry from the nations of the East, overlooking the nice regard to honor, the courtesy of manners, and the respectful and delicate gallantry, which formed its distinctive features, insists only on that resemblance between the Knights of Chivalry and the warriors of the East, which consists in their common passion for war, enterprise and adventure. Thus confounding the natural result of a certain stage of society with a regular institution.

The theory which ascribes its origin to the Scandinavian nations, is more plausible; for, among them, almost every feature which afterwards marked the character of Chivalry, may be traced. But they existed generally. They were not the peculiar characteristics, neither were they regarded as the special obligation of a certain portion of the community. They were not arranged in regular order, nor with due proportion, as in Chivalry.

As respects the theory which considers it as of Armorican origin, it is sufficient that among the Celtic tribes, there is no evidence of that high regard to honor, and respectful attachment to the female sex, which are the characteristics of Chivalry. This theory, therefore, is not based on such strong presumptive evidence, as that which refers it to a Scandinavian origin.

The theory which regards the examples of military

investiture, during or before the bright and magnificent reign of Charlemagne, as proofs of the existence of Chivalry at that early period, can probably boast of a much larger number of proselytes than any other. But by the military investiture, the right of carrying arms and engaging in warfare, alone, was bestowed; and there does not appear to have been any obligation imposed on the recipient, other than that of employing those arms in the service and for the protection of his sovereign. His oath was one of service to his prince: that of CHEVALIER, or SIR KNIGHT, to his God and to society. The one promised to defend his leader; the other to protect the oppressed and to uphold the right. Though the great system of warfare established by Charlemagne, had that in common with Chivalry which all warfare must have—feats of daring courage, heroic valor, bursts of feeling and magnanimity, and as much of the sublime as mighty ambition, guided by mighty genius, and elevated by a noble object, can achieve; yet the government of Charlemagne was any thing but a chivalrous government. Although, therefore, the spirit of Chivalry was drawn from the love of military enterprize, and from that nice susceptibility of honor, and high estimation of the female sex, which were peculiar to the Scandinavian tribes; yet these facts are not sufficient to warrant the conclusion that it derived its origin from any of these sources.

We give our preference to that theory, as being most rational and probable, which refers its origin to the turbulent times that succeeded the ruin of the magnificent empire of Charlemagne.

But at whatever period, or in whatever soil, the seeds of Chivalry were first planted—whether amidst the ice-

bound mountains of Scandinavia, or in the burning sands of Arabia; whether in the sunny plains of classic Italy, or the rich vineyards of chivalric France; the splendid and extraordinary plant they produced, does not seem to have attracted particular notice until it had evidently attained its full form, and taken deep and extensive root in nearly every part of Europe.

At what time fixed regulations first distinguished Chivalry from every other order, cannot now be accurately determined. It was not, probably, earlier than the eleventh century. In the decisions of the famous Council of Clermont (in the beginning of that century) we discover the rudiments of the laws of Chivalry. About the year 1025, several prelates, and particularly the Archbishop of Bourges, drew up a code of laws for the maintenance of order and the protection of the weak; which were afterwards submitted to, and confirmed by the Council of Clermont. To these laws every person of noble birth, when he had attained the age of twelve years, was required to submit, by swearing to their observance before the bishop of his diocese. By this oath, he bound himself to defend and protect the oppressed, the widows, and the orphans; to take under his special care married and unmarried women of noble descent; and to use his endeavors to render travelling safe, and to destroy tyranny. Or, in the language of the vow, as it was administered, "*to speak the* TRUTH, *to succor the helpless and oppressed, and never turn back from an enemy.*":

Hence arose the Order and the laws of Chivalry, and the honor attached to the name of Knight.

When Chivalry first made its appearance, the moral and political condition of Europe, was in every respect

deplorable. The religion of JESUS existed only in name. The shadow was visible; but the substance had given place to a degraded superstition, which threatened ruin to the reason and dignity of man. The political rights of the lower and intermediate classes of society, were sacrificed to the interests of the great. War was carried on in a spirit of ferocious cruelty, equalled only by the sanguinary contentions of untamed barbarians; no clemency was shown to the vanquished; no humanity to the captive. The female sex, sunk far, very far, below their natural level, were doomed to the most laborious occupations, and were deserted and despised by those on whose protection and sympathy they at all times, have a natural claim. A double darkness seemed to cover the earth. The plains teemed with murder, and the rivers flowed with blood. It was then that Chivalry came forth, in its youth and its strength, one of the most grand and beautiful institutions that man himself ever devised. And though it could not eradicate that ignorance and depravity which engendered these evils, it gave the first great impulse to the light of truth, and sundered those chains which had so long held the spirit of man in bondage; it changed the manners and sentiments of the great, and softened the ferocity of war; it asserted the divinity of the Christian religion, and inculcated the practice of its morals; it inspired those sentiments of generosity, sympathy and friendship, which contributed so much to the civilization of the world;—"it first taught devotion and reverence to those weak, fair beings, who but in their beauty and their gentleness have no defence; it first raised love above the passions *of* the brute, and by dignifying woman, made woman

worthy of love; it gave purity to enthusiasm, crushed barbarous selfishness, taught the heart to expand like a flower to the sunshine, beautified glory with generosity;" and produced that principle of honor, which, though far from being a laudable motive to action, often checks the licentious, when moral or religious considerations afford no protection or restraint. Where then shall we find words sufficient to express our admiration for those valiant men who first undertook to combat, not only the tyranny, but the vices of their age; "who, singly went forth to war against crime, injustice and cruelty; who defied the whole world in defence of innocence, virtue and truth; who stemmed the torrent of barbarity and evil; and who, from the wrecks of ages, and the ruins of empires, drew out a thousand jewels to glitter in the star that shone upon the breast of Knighthood!"

As Chivalry rose to splendor, and was embodied into form and regularity by the feudal system, so it fell along with it. The causes which broke up that system; the great and radical changes which took place in the manners and pursuits of mankind, in the principles of government, in the operations of war, were fatal alike to the feudal system and to Chivalry. The same era which witnessed the discovery of gunpowder, and the invention of printing, and in which there sprung up the seeds of commerce, witnessed and produced the decline of Chivalry. As it arose principally from a peculiar state of society, the evils of which it was calculated to remove or alleviate, so it fell, when that state and those evils had given way to the general diffusion of knowledge and of wealth. But the spirit of the institution may still be traced. The humanity

which accompanies all the operations of war, the refinements of gallantry, and the point of honor; the three chief circumstances which distinguish modern from ancient manners, at once demonstrate its extensive and permanent influence, and the beneficial nature and effects of its principles. "For the mind, as far as knowledge went, Chivalry itself did but little; but by its influence it did much. For the heart it did every thing; and there is scarcely a noble feeling or a bright aspiration that we find among ourselves, or trace in the history of modern Europe, that is not in some degree referable to that great and noble principle, which has no name but the *Spirit of Chivalry*."

Such was Chivalry, and such the blessings which it imparted. That it was a branch of Free-masonry, is inferable from a variety of considerations: from the consent of those who have made the deepest researches into the one, and who were intimately acquainted with the spirit, the rites and the ceremonies of the other. They were both ceremonial institutions. Important trusts were committed, and precepts communicated to the members of each, for the regulation of their conduct as men, and as brethren of the Order. The ceremonies of Chivalry, like those of Free-masonry, though not intelligible to the uninitiated, were always symbolical of some important truths. The object of both institutions was, in many respects, the same; and the members of both bound themselves, by oath, to promote it with ardor and zeal. In Chivalry there were also different degrees of honor, through which the candidates were required to pass before they were invested with the dignity of Knighthood; and the Knights, like *Free-masons*, were formed into fraternities, or orders,

distinguished by different appellations. In alluding to the Spirit of Chivalry; "for, indeed, it was more a spirit than an institution; and the outward forms with which it became invested, were only, in truth, the *signs* by which it was conventionally agreed that those persons who had proved in their initiate they possessed the spirit, should be distinguished from the other classes of society." The ceremonial was merely the assumption of certain obligations, and a public declaration that he on whom the Order was conferred, was worthy to exercise the powers with which it invested him; but still, "*the Spirit was the Chivalry.*" So it is with Free-masonry. The charm that binds its members together in one indissoluble bond of affection, does not spring from the ceremonial observances of the institution, however important, and interesting, and solemn they may be. It is something of a higher, nobler, holier character; it is that something which can only be felt, not described; it is that "great and individual character," which no definition can fully convey. *It is the Spirit of Masonry.*

From these circumstances of resemblance, it is not to be inferred that Chivalry *was* Free-masonry. They only shew that the two institutions were intimately connected; that the former took its origin from the latter, and borrowed from it many of its ceremonial observances, and the leading features and general outline of its constitution. These points of similarity, indeed, are in many respects so striking, that several distinguished writers have contended that Free-masonry was a secondary Order of Chivalry, and derived its origin from the usages of that institution. The argument they advance in support of this hypothesis, is the simi-

larity of the two institutions. But they do not consider that this proves, with equal force, that Free-masonry was the parent of Chivalry. There were many secret institutions among the ancients, but particularly the fraternity of Dionysian architects, which resemble Free-masonry in every thing, but in name; and no proof will be required of us, that those fraternities arose many centuries prior to the existence of Chivalry. If, then, there be any resemblance between the institutions under consideration, we must regard Free-masonry as the fountain, and Chivalry only as the stream. The one was adapted to the habits of intelligent artists, and could flourish only in times of civilization and peace. The other was suited to the dispositions of a martial age, and could exist only in seasons of ignorance and war. In the enlightened ages of Greece and Rome, when Chivalry was unknown, Free-masonry flourished under the sanction of government, and the patronage of intelligent men. But during the reign of Gothic ignorance and barbarity, which followed the destruction of imperial Rome, Free-masonry languished in obscurity, while Chivalry succeeded in its place, and proposed to accomplish the same object by different means, which, though less refined, were better adapted to the rude manners of the age. And when science and literature revived in Europe, and scattered those clouds of ignorance and barbarism with which she had been so long benighted, Chivalry decayed along with the manners that gave it birth, while Free-masonry arose with increased splendor, and advanced in equal pace with civilization and refinement.

Knights of the Red Cross.

THE several Orders of Knighthood are conferred, reputedly under the sanction of, or in connection with masonic assemblies. The design of this part of the work will be to collect together such observations from scripture and history, as are deemed applicable to the several orders; and, as they are frequently conferred as honorary degrees, it is possible that this may be the means of producing a uniformity in their application and use.

The incidents upon which this order is founded occurred in the reign of Darius, king of Persia. It is more immediately connected with symbolic masonry than any other Order of Knighthood.

TITLES.

The assembly is denominated a Council, and the presiding officer is styled Sovereign Master; there are in addition, a Chancellor, a Prelate, a Master of the Palace, a Master of Finances, a Master of Dispatches, a Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer and Warder.

DECORATION OF THE COUNCIL.

A green banner, having on it a triple triangle, with a red cross in each angle, is suspended in the East, immediately above the throne. In some councils the banner displays, in addition to the emblem above mentioned, the various other ones appertaining to the degree.

CLOTHING.

The presiding officer wears a green collar, trimmed with red, to which is suspended a triple triangle. The knights wear a green scarf trimmed with red, and a sword and trowel.

The following passages of scripture are considered by knights of this order as applicable to their institution, and are occasionally rehearsed in their councils.

"Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid."—EZRA *iii.* 8—11.

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building; and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor, and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort: this is the copy of the letter that they sent unto him, even unto Artaxerxes the king:—Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined

the foundations. Be it known now unto the king, that if this city be builded, and the walls set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor; therefore have we sent and certified the king: that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the record, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river. Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai

the scribe, and their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God, which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia."—EZRA iv.

Darius the king, having ascended the throne of Persia, the children of the captivity were inspired with new hopes of protection and support in completing their noble and glorious undertaking, which had been so often and so long impeded by their adversaries on the other side of the river.

The ancient historians inform us, that Darius, whilst he was yet a private man, made a vow to God, that if ever he came to the throne he would restore all the holy vessels that were at Babylon, and send them back again to Jerusalem. Zerubbabel, one of the most excellent and faithful rulers of the Jews, having been formerly distinguished by the favorable notice and friendship of the king whilst in private life, offered himself to encounter the hazardous enterprise of traversing the Persian dominions, and seeking admission to the royal presence, in order that he might seize the first favorable moment to remind the king of the vow which he had made, and to impress upon his mind the almighty force and importance of TRUTH. From the known piety of the king no doubt was entertained of obtaining his consent, that their enemies might be removed far from thence, and that they might be no longer impeded in the glorious undertaking in which they were engaged. The council of rulers accepted, with great joy, this noble sacrifice on the part of Zerubbabel, and invested

him with the necessary passports and commendations to enable him to pass through their own dominions in safety. Having passed the barriers, and entered the Persian dominions, he was taken captive, clothed in the habiliments of a slave, and put in chains; but not discouraged by this misfortune, he declared himself a prince of the power of Judah, and demanded an audience of the sovereign. He was told that he could only appear in the presence of the sovereign as a captive and slave; to which he consented, being impressed with a belief, that if by any means he could gain access to the king he should succeed in the object of his journey.

Zerubbabel, having thus gained admission to the royal presence, was recognized by the king, as the friend and companion of his youth, and was interrogated as to his motives in attempting to pass the barriers of his dominions; to which Zerubbabel replied, that he was induced to seek the face of the king by the tears and complaints of his brethren and companions in Jerusalem, who were impeded by their adversaries on the other side of the river, in the noble and glorious undertaking of rebuilding the house of the Lord, in which they had been permitted to engage by their late sovereign master, Cyrus the king; that this great work having been made to cease by force and power, he had come to implore the sovereign that he might be restored to his confidence, and admitted amongst the servants of his household. The king answered, that he had often reflected with peculiar pleasure upon their former intimacy; that he had heard, with great satisfaction, of his fame as a wise and accomplished ruler among the *architects* of his country; that having a profound *veneration* for an institution which was reputed to prac-

tise mysteries which were calculated to promote the glory of the nation, and the happiness of the people, he would instantly restore him to favor, upon condition that he would reveal those mysteries which so eminently distinguished the architects of the Jews from those of all other nations.

Zerubbabel replied, that their institution inculcated the doctrine that TRUTH is a divine attribute, and the foundation of every virtue; that to be good men and *true* was the first lesson they were taught; that his engagements were inviolable; that if he could obtain the royal favor only by the sacrifice of his integrity, he should humbly beg leave to renounce the protection of the sovereign, and cheerfully submit to an honorable exile, or a glorious death.

The king, struck with admiration at the firmness and discretion of Zerubbabel, declared that his virtue and integrity were truly commendable; that his fidelity to his engagements were worthy of imitation, and from that moment he was restored to his confidence.

Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favorite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give him the most reasonable and satisfactory answer, should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck.

He then proposed this question: which is greatest, the strength of *wine*, of the *king*, of *women*, or of *truth?* To this the first answered, *wine* is the strongest; the second, that the *king* was strongest; and the

third, (who was Zerubbabel,) that *women* were stronger, but above all things TRUTH beareth the victory.

On the following day the king assembled together the princes and nobility, to hear the question debated; and having placed himself upon the royal seat of judgment, he called upon them to make a public defence of their several opinions; whereupon the first began upon the strength of wine, as follows:

THE POWER OF WINE.

"O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman; of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not wine the strongest, that forceth us to do these things?"

THE POWER OF THE KING.

Then began the second upon the power of kings, and spoke as follows:

"It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things *else*, hath no earthly thing above him."

THE POWER OF WOMEN AND OF TRUTH.

Then began Zerubbabel upon the power of women and of truth, and spoke as follows:

"O princes and rulers, the force of wine is not to be denied; neither is that of kings, that unites so many men in one common bond of allegiance; but the supereminency of *woman* is yet above all this; for *kings* are but the gifts of women, and they are also the mothers of those that cultivate our *vineyards*. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and, forsaking all other comforts, to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the strength, wisdom, power and majesty of all ages. Blessed be the God of truth."

When Zerubbabel had finished speaking, the princes and rulers cried out,

"Great is truth, and mighty above all things."

Then said the king to Zerubbabel,

"Ask what thou wilt, and I will give it thee, because thou art found wisest among thy companions."

Then said he to Darius,

"O king, remember thy vow, which thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore the holy vessels

which were taken away out of Jerusalem. Thou hast also vowed to build up the temple, which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof, with thine own mouth, thou hast vowed to the King of Heaven."

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey both him, and those that should go with him, to Jerusalem; and that they should not be delayed or hindered from building the city and the temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon, and reserved by Cyrus.

"But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together, to come and to fight against Jerusalem, and to hinder it. Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews, *which* dwelt by them, came, they said unto us ten

times, From all places whence ye shall return unto us, they will be upon you. Therefore set I in the lower places, behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so builded; and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another: In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."—NEHEMIAH iv. 7—20.

"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God

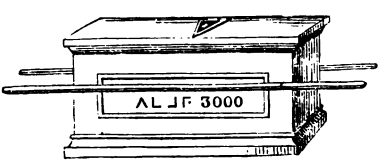
of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them: Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner: What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius; and then they returned answer by letter concerning this matter. The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: They sent a letter unto him, wherein was written: Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus: Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of Heaven unto wrath, he gave them

into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.—EZRA v.

"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof

be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house. And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence; let the work of this house of God alone, let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven; wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail; that they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all *kings* and people that shall put to their hand to alter

and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed. Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah, the son of Iddo; and they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king," and in the year of the world 3489.—EZRA vi.



Knights Templars.

According to the Abbe de Vertot, the Order of Knights of Malta, who were originally called Hospitallers of St. John of Jerusalem, took its rise about the year 1099; from which time to the year 1118, their whole employment was works of charity, and taking care of the sick.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz: Hugo de Paganis and Godfrey Adelman) formed a society to guard and protect the Christian pilgrims who travelled from abroad to visit the Holy Sepulchre.

These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian church, called the church of the Holy Temple, from which they were called Templars, and not from the temple of Jerusalem, that having been destroyed by Titus Vespasian, 982 years before the society of Templars was instituted.

The society increased rapidly, and was much respected, but had neither habit, order, or mark of distinction, for the space of nine years, when Pope Honorius II., at the request of Stephen, patriarch of Jerusalem, laid down a rule and manner of life for them; and ordained that they should be clothed in white; to which garment Pope Eugenius III. added a red cross, to be worn on the breast, which they promised by a solemn oath *to observe* for ever.

Incited by the example of the *Knights Templars*, about the year 1118, the *Hospitallers* also took up the profession of arms, in addition to their original charitable profession; occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. At this time they took the name of *Knights Hospitallers*.

Both Orders flourished and increased daily; but that of the Templars, though the youngest of the two, having from its original establishment been wholly employed in the profession of arms, was by many esteemed to be the most honorable; and therefore many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too servile an employment, entered themselves among the *Knights Templars*, in preference to the other Order.

Both Orders, for years, generally took the field together, and as well by themselves as in conjunction with the troops of the Crusaders, won many battles, and performed prodigies of valor. The emulation, however, which subsisted between them, often occasioned warm disputes, which rose to such a height as produced frequent skirmishes between detached parties of the two Orders. This occasioned the Pope and the respective Grand Masters to interfere; who in a great measure suppressed these quarrels; but the knights of the different Orders ever afterwards continued to view each other with jealous eyes.

Some time after these difficulties were thus partially suppressed, the Turks assembled a great force, and drove the whole of the Christians out of Palestine. The last fortress they had possession of was that of St. John d'Acre. This was long and bravely defended

by the Knights Templars against their besiegers. The Turks, however, at last forced three hundred knights, being all that remained of the garrison, to take refuge in a strong tower, to which also the women fled for safety. The Turks hereupon set about undermining it, which they in a short time so effectually accomplished, that the knights saw, in case they held out any longer, they must all inevitably perish. They therefore capitulated, stipulating, among other things, that the honor of their women should not be violated. Upon this, the tower being opened, the Turks marched in; but, in total breach of the terms of capitulation, they immediately began to offer violence to the women. The enraged knights instantly drew their swords, hewed in pieces all the Turks who had entered, shut the gates against those who remained without, and resigned themselves to inevitable death, which they soon met with, by the tower being undermined and thrown down upon their heads.

After this defeat, the two Orders found an asylum in the island of Cyprus; from whence, after some time, the Knights Templars finding their number so diminished as to leave no hopes of effecting any thing towards the recovery of the Holy Land, without new Crusades, (which the Christian princes did not seem inclined to set on foot,) returned to their different commanders in the various parts of Christendom.

From this time the two Orders separated; the Knights Hospitallers remained a while at Cyprus, from whence they afterwards went to Rhodes, and thence to Malta; which name they then assumed. The Knights Templars dispersed themselves throughout all Europe, but still *enjoyed* princely revenues, and were extremely wealthy.

Vertot says, that Pope Boniface VIII., having engaged in a warm dispute with Philip, king of France, the two Orders, as had too frequently happened before, took opposite sides. The knights of Malta declared in favor of king Philip, while the Knights Templars espoused the cause of the Pope. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of getting possession of the vast wealth of the knights, never could forgive; but formed, thenceforward, the design of suppressing the Order whenever a proper opportunity should offer. This however did not occur till after the decease of Pope Boniface.

Immediately on the death of that pontiff, the cardinals assembled to elect his successor; but party disputes ran so high in the conclave, that there seemed no probability of again filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the cardinals were all brought to consent to the election of any priest that he should recommend to them.

This was the darling object the monarch had in view: this being accomplished, he immediately sent for the archbishop of Bordeaux, whose ambition he knew had no bounds, and who would hesitate at nothing to gratify it; and communicated to him the power he had received of nominating a person to the papal chair, and promising he should be the person, on his engaging to perform six conditions. The archbishop readily accepted the proposals, and immediately took an oath on the sacrament to the faithful performance of the conditions. Philip then laid open to him five of the conditions, but reserved the sixth until after the archbishop's coronation as Pope; which soon took

place in consequence of the recommendation of the king to the conclave; and the new pope took upon himself the name of Clement V.

Vertot goes on to say, that a templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest confessed each other; that the citizen, having heard the templar's confession, in order to save his own life accused the Order to king Philip: charging them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery, and murder; adding, that the Knights Templars, being secretly Mahometans, each knight, at his admission into the Order, was obliged to renounce Jesus Christ, and to spit on the cross in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen, and disclosed to the Pope his sixth condition, which was, the suppression of the Order of Knights Templars.

Not only every Knight Templar must know to a certainty the absolute falsehood of these charges; but every unprejudiced reader of Vertot's history must also perceive that the whole of their accusation was the product of Philip's own brain, in order to accomplish his long wished for object of suppressing the Order, and getting possession of their vast riches in his dominions. It is therefore evident, that the story of the templar's confession was all a forgery, and that the citizen was no other than a tool of Philip, who, to ensure his own pardon, was prevailed on to make oath of such a confession having been made to him by the templar.

The historian proceeds to say, that in consequence of *this* accusation, the Knights Templars in France, and

other parts of the Pope's dominions, were imprisoned by his order, and put to the most exquisite tortures, to make them confess themselves guilty. They, however, bore these tortures with the most heroic fortitude, persisting to the last in asserting their own innocence and that of their Order.

In addition to these proceedings, Pope Clement, in the year 1312, issued his bull for the annihilation of the Order of Knights Templars, which he caused to be published throughout every country in Christendom. He at the same time gave their possessions to the Knights of Malta, which appropriation of the templars' estates was assented to by most of the sovereigns in Europe; and there is now extant, among the English statutes, an act of parliament, whereby, after setting forth that the Order of Templars has been suppressed, their possessions in England are confirmed to the Knights of St. John.

Vertot, however, further says, that in Germany, the historians of that nation relate, that Pope Clement having sent his bull for abolishing the Order, to the archbishop of Metey, for him to enforce, that prelate summoned all his clergy together, that the publication might be made with greater solemnity: and that they were suddenly surprised by the entry of Wallgruffor Count Sauvage, one of the principals of the Order, attended by twenty other Templars, armed, and in their regular habits.

The count declared he was not come to do violence to any body, but having heard of the bull against his Order, came to insist that the appeal which they made from that decree to the next council and the successor of Clement, should be received, read and published.

This he pressed so warmly, that the archbishop, not thinking it proper to refuse men whom he saw armed, complied. He sent the appeal afterwards to the Pope, who ordered him to have it examined in a council of his province. Accordingly, a synod was called, and after a long trial, and various formalities, which were then observed, the Templars of that province were declared innocent of the crimes charged upon them.

Although the Templars were thus declared innocent, it does not appear that either their possessions or their government as a distinct Order, were restored; but that their estates in the German empire were divided between the Knights of Malta and the Teutonic Knights; to the first of which Orders many Knights Templars afterwards joined themselves. This appears altogether probable from the following circumstance, viz: It is unquestionable, that the habit of the Knights Templars was originally *white;* but we now observe they distinguish themselves by the same color as the Knights of Malta, viz: *black;* which change cannot be accounted for in any other way than by an union with the knights of that Order.

Notwithstanding the efforts of its enemies, however, the Order of the Temple *was not annihilated.* De Molay, in anticipation of his own fate, appointed as his successor in power and dignity, John Marcus Lamienius, of Jerusalem, and from that time to the present, there has been a regular and uninterrupted succession of Grand Masters. The charter by which the supreme power has been transmitted, is judicial and conclusive evidence of the continued existence of the Order. This charter of transmission, with the signatures of the various Grand Masters of the Temple, is

preserved at Paris, with the ancient statutes of the Order; the rituals, records, seals, standards, and other memorials of the ancient Templars. And it is further in evidence, that since the murder of De Molay and his companions, the Order has been headed by the bravest knights of France; by men who have thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars. This will fully appear from an examination of the following

CHRONOLOGICAL TABLE

OF THE GRAND MASTERS OF THE KNIGHTS TEMPLARS.

ELECTED.

1. Hugh de Paynes,.....1118
2. Robert of Burgundy,.....1139
3. Everard de Barri,.....1147
4. Barnard Trenellape,.....1151
5. Bertrand de Blanchefort,.....1154
6. Andrew de Montbar,.....1165
7. Philip of Naplus,.....1169
8. Odo de St. Amand,.....1171
9. Arnold de Troye,.....1180
10. John Terricus,.....1185
11. Gerard Ridefort,.....1187
12. Robert Sablaeus,.....1191
13. Gilbert Gralius,.....1196
14. Philip de Plessis,.....1201
15. William de Carnota,.....1217
16. Peter de Montagu,.....1218
17. Armaud de Petragrossa,.....1229
18. Herman de Petragrorius,.....1237
19. William de Rupefort,..... 1244
20. William de Sonnac,.....1247

ELECTED.

21. Reginald Vichierius,.....1250
22. Thomas Beraud,.....1257
23. William de Beaujeau,.....1274
24. Theobald Gaudinius,.....1291
25. James de Molay,.....1298
26. John Mark Lamienius,.....1314
27. Thomas Theobald Alexandrinus,...1324
28. Arnold de Braque,.....1340
29. John de Claremont,.....1349
30. Bertrand du Guesclin,.....1357
31. John Arminiacus,.....1381
32. Bernard Arminiacus,.....1392
33. John Arminiacus,.....1419
34. John de Croy,.....1451
35. Bernard Imbault,.....1472
36. Robert Senoncourt,.....1478
37. Galeatius de Salazar,.....1497
38. Philip Chabot,.....1516
39. Gaspard de Jaltiaco Tavanensis,...1544
40. Henry de Montmorency,.....1574
41. Charles de Valois,.....1615
42. James Ruxellius de Granceio,.....1651
43. James Henry de Durefort,.....1681
44. Philip, Duke of Orleans,.....1705
45. Louis de Bourbon,.....1724
46. Louis Henry Bourbon,.....1737
47. Louis Francis Bourbon,.....1741
48. Louis Henry Timoleon,.....1776
49. Claude M. R. de Chevillon,.....1792
50. Bernard R. Fabre Palaprat,.....1804
51. Sir Sidney Smith,.....1838

In France the Order of Knights Templars still exts, and ranks among its members, some of the most ıfluential noblemen of the kingdom. In Portugal ıe name of the Order has been changed to that of the Knights of Christ," and its cross is frequently conrred by the government as the reward of distinguished ıerit. In England the Encampment of Baldwin, hich was established at Bristol, by the Templars who ıturned with Richard I., from Palestine, still continues) hold its regular meetings, and is believed to have reserved the ancient costume and ceremonies of the rder. This Encampment, with another at Bath, and third at York, constituted the three original Encampents of England. From these have emanated the ıisting Encampments in the British Islands and in the nited States, so that the Order as it now exists, in ritain and America, is a lineal descendant of the Anent Order.

The following is the *costume* of the Knights Temars, according to the statutes of the Order, as estabıhed in Scotland and revised in 1843, viz:

A white woolen mantle to reach the knee in front, ıd taper away to the ankle behind, fastened with hite cord and tassel, and with a red cross on the left oulder; white woolen tunic, reaching to about three four inches above the knee, with the cross upon the ft breast; white stock, with falling white shirt collar; ;ht white pantaloons; buff boots, with buff tops turn- | over, five inches broad, no tassels; spurs gilt, with d leathers; sash of white silk, half a yard in breadth, :d in a knot in front, the ends edged with a white silk nge hanging down, and a small red cross near the

extremities; white woolen cap with red leather band, or if he has obtained a diploma from the Grand Master, a red velvet cap; no feather; cross-hilted sword with brass guard, and white ivory hilt; scabbard of red morocco; belt of red leather, with gilt buckle; buff gauntlets, with a red cross on the wrist; badge, an enameled black cross, with white order, and a small red cross enameled thereon, suspended from the neck by a red ribbon, with white edges, about two inches broad, passing through the ring of the badge.

OFFICERS.

Most Eminent Grand Commander, Generalissimo, Captain General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Sword Bearer, Warder and Sentinel.

DECORATIONS.

The throne is situated in the East; above is suspended a banner, on it a cross irradiated with rays of light; on each side a sky-blue banner, on one of which are arranged the emblems of the Order, and on the other a Paschal lamb and Maltese cross, with the motto, "THE WILL OF GOD." The Most Eminent Grand Commander is seated on the throne, the Generalissimo, Prelate, and Past Grand Commanders on his right; the Captain General on his left; the Treasurer on the right, and the Recorder on the left in front; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard Bearer in the west, the Sword Bearer on his right and the Warder on his

left: at the base of the triangle and in front of the Standard Bearer a stall for the initiate. The Knights are so arranged that there shall be an equal number on each side of the throne and in front.

UNIFORM.

A full suit of black, with a sword and military hat; a black velvet sash, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side; at the end of the sash is suspended a poniard; on the left hip of the sash a Maltese cross is placed in the centre of a green rosette; on the right shoulder a black rosette and star; on the left breast a star of nine points; in the centre of the star, a cross and serpent of gold, surrounded by a circle, in which is engraved, "*In hoc signo vinces;*" also, a Paschal lamb, with a flag, a cock, and red cross. On the flap of the apron three stars are placed in a triangular form, with cross swords in the centre; on the centre of the apron twelve nobs or stars placed in a triangle, with scull and cross bones in the centre.

The following passages of scripture are occasionally rehearsed in encampments of Knights Templars.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him

ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—JAMES i. 1–10–26–27.

EXHORTATION.

1. Let now the brother of low degree rejoice in that he is exalted.

2. Come unto me all ye that are weary and heavy laden, and I will give you rest.

3. Christ suffered for us, leaving us an example, that we should follow his steps.

4. For we were as sheep going astray, but now are we returned to the shepherd and bishop of our souls.

5. If a brother or sister be naked, and destitute of daily food, and one of you say, depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit?

6. To do good, and to communicate, forget not, for with such sacrifices God is well pleased.

7. May he, who is able, send you forth into the world, thoroughly furnished for every good work, keep you from falling into vice and error, improve, strengthen, establish and perfect you.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet; They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS."—MATT. xxvii. 24–37.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now, the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth, as it is written of him: but wo unto that man by whom the son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell *on his* face, and prayed, saying, O my Father, if it be

possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he unto his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him."—MATT. xxvi. 14–25—36–49.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now, this man pur-

chased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in the proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts i. 15–26.

CHARGE.

"Finally, my brethren, be strong in the Lord, and in the power of his might.

"Put on the *whole armor* of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand therefore having your *loins girt* about with truth, and having on the *breast-plate* of righteousness.

"And *your feet shod* with the preparation of the gospel of peace.

"Above all, taking *the shield* of faith, wherewith ye shall be able to quench the fiery darts of the wicked.

"And take *the helmet* of salvation, and *the sword* of the spirit, which is the word of God."—EPH. vi. 10–17.

Knights of Malta.

The Knights of St. John, or Hospitallers of St. John, afterwards called Knights of Rhodes, and finally Knights of Malta, was a military religious Order, established at about the commencement of the Crusades. As early as 1048, some merchants from Amalfi, in Naples, being struck with the misery to which the pilgrims were exposed on their road to the Holy Land, obtained permission of the Calif of Egypt, to erect a church and build a monastery near the site of the Holy Sepulchre, at Jerusalem, which they dedicated to St. John the Baptist. They entertained all pilgrims that came for devotion, and cured the diseased among them. They became eminent for their devotion, charity and hospitality. St. John the Baptist being their patron, they were called Brethren Hospitallers of St. John the Baptist of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre. They took the black habit of the Hermits of St. Augustine, and on the left breast wore a cross of eight points. "In war they wore crimson, with a white cross, but in their monasteries, and on the day of their profession, the black garment only."

At the beginning of the twelfth century, they were regularly instituted as a military order, by the principal, Raymund du Puy. Besides the performance of their vows of chastity, obedience and poverty, it became their duty to aid in defending the church against infidels. *Raymund* also divided the Order into three classes:—

Knights, (who should bear arms,) Chaplains, (regular ecclesiastics,) and Servitors, (*serventi d'armi*,) whose duty it was to take care of the sick and accompany pilgrims. Each of these classes, when absent from the field, dedicated themselves to the service of the sick; but the knights were chosen from the noble or military rank of the Order, and commanded in battle and in the hospital. In time of war the servitors fought under the knights. The Order soon became rich and flourishing, and eminently distinguished for its devotion, charity and hospitality. Pascal II. bestowed upon it several valuable privileges; and the constant resort of pilgrims to the Holy Land, not only increased its wealth, but spread its fame both far and wide. It long maintained itself against the arms of the Turks and Saracens by union and courage; but in 1191, it was driven, with the rest of the Christians, from Palestine. Upon this, the knights conquered Cyprus, but soon lost it again, and established themselves, in 1309, in the island of Rhodes; at which time they took the name of Knights of Rhodes, of the Order of St. John.

During a period of more than two hundred years, the Order held possession of Rhodes and the adjacent islands, in unmolested tranquillity, with a single exception, when the island was attacked by Mahammed II. and defended with great bravery by Pierre d'Aubusson, the Grand Master of the Order, who died in 1503; and yet all this time it was a stumbling-block in the way of Moslem conquest! But it length the Chancellor of the Order, named d'Amaral, disappointed of the dignity of Grand Master, in revenge, it is said, invited the Turks to the siege, and gave them the plan of the island, with its fortifications. Solyman II., the orna-

ment of the Ottoman empire, instantly led an army against it; but the gallant knights resisted with a determined courage, they drove the imperious Sultan almost to madness. He commanded his celebrated general, Mustapha, to be slain with arrows, attributing to him the misfortune of the siege; and at length had begun to withdraw his forces, when a more favorable point of attack was discovered, and the knights were ultimately (1522) obliged to capitulate. The city of Rhodes was by this time reduced to a mere heap of stones, and at one period of the siege, the Grand Master himself remained thirty-four days in the trenches, without ever sitting down to food, or taking repose, but such as he could gain upon an uncovered mattress at the foot of the wall! So noble a defence well merited an honorable fate; and even after the surrender, the knights were the objects of admiration and praise to all Europe, though Europe had suffered them to fall without aid.

After this misfortune had befallen them, they successively retired to Candia, then to Venice, Rome and Viterbo, and especially to Nice, Villa Franca and Syracuse, until at length various motives induced the emperor Charles V. to offer them the island of Malta, on condition of perpetual war against the infidels and pirates, and the restoration of the island of Naples, if the Order should succeed in recovering Rhodes. This proposal was accepted, and after various negotiations, the territory was delivered up to the knights, who took possession on the 24th of May, (or, according to some authorities, 26th October,) 1530. At this time they took the name of Knights of Malta, of the Order of St. John. Scarcely thirty-five years had elapsed, when

they were assailed in their new possessions by an army of 30,000 veteran Turkish soldiers. Their defence on this occasion, as on all similar ones in which they had previously been engaged, exhibits such a masterly example of human bravery, and is so characteristic of the chivalric and persevering valor, for which the Order was so long distinguished, that we are well assured a particular account of it here will not be unacceptable.

"The news of this armament's approach had long before reached the island, and every preparation had been made to render its efforts ineffectual. The whole of the open country was soon in the hands of the Turks, and they resolved to begin the siege by the attack of a small fort, situated at the end of a tongue of land which separated the two ports. The safety of the island and the Order depended on the castle of St. Elmo, a fact which the Turkish Admiral well knew, and the cannonade which he soon opened upon the fortress was tremendous and incessant. The knights who had been thrown into that post, soon began to demand succor; but the Grand Master, La Valette, treated their request with indignation, and speedily sent fresh troops to take the place of those whom fear had rendered weak.

"A noble emulation reigned among the knights, and they contended only which should fly to the perilous service. A sortie was made from the fort, and the Turks were driven back from their position; but the forces of the Moslems were soon increased by the arrival of the famous Dragut; and the succor which the viceroy of Sicily had promised to the knights did not appear. After the coming of Dragut, the siege of St. Elmo was pressed with redoubled ardor. A ravelin

was surprised and a lodgment effected; and the cavalier, which formed one of the principal fortifications, had nearly been taken. Day after day, night after night, new efforts were made on either part; and the cannon of the Turks never ceased to play upon the walls of the fort, while at the same time, the ravelin which they had captured was gradually raised till it overtopped the parapet. The whole of the outer defences were now exposed; the garrison could only advance by means of trenches and a subterranean approach; and to cut off even these communications with the parapet, the pacha threw across a bridge from the ravelin, covering it with earth to defend it from fire.

"After this, the mine and the sap both went on at once; but the hardness of the rock was in favor of the besieged, and by a sortie the bridge was burnt. In a wonderful short time it was reconstructed; and the terrible fire from the Turkish lines not only swept away hundreds of the besieged, but ruined the defences and dismounted the artillery. In this state the knights sent a messenger to the Grand Master, representing their situation, showing that the recruits they received only drained the garrison of the town, without protracting the resistance of a place that could stand no longer, and threatening to cut their way through the enemy, if boats did not come to take them off. La Valette knew too well their situation; but he knew also, that if St. Elmo were abandoned, the Viceroy of Sicily would never sail to the relief of Malta; and he sent three Commissioners to examine the state of the fort, and to persuade the garrison to hold out to the last. Two of these officers saw that the place was truly untenable, but the third declared it might still be main-

tained; and on his return offered to throw himself into it with what volunteers he could raise. La Valette instantly accepted the proposal, and wrote a cold and bitter note to the refractory knights in St. Elmo, telling them that others were willing to take their place. 'Come back, my brethren,' he said, 'you will be here more in safety, and on our part we shall feel more tranquil concerning the defence of St. Elmo, on the preservation of which depends the safety of the island and of the Order.'

"Shame rose in the bosoms of the Knights, and mortified at the idea of having proposed to yield a place that others were willing to maintain, they now sent to implore permission to stay.

"La Valette well knew from the first that such would be their conduct; but before granting their request he replied, that he ever preferred new troops who were obedient, to veterans who took upon themselves to resist the will of their commanders; and it was only on the most humble apologies and entreaties that he allowed them as a favor to remain in the post of peril. From the 17th of June to the 14th of July, this little fort had held out against all the efforts of the Turkish army, whose loss had been already immense. Enraged at so obstinate a resistance, the pacha now determined to attack the rock on which it stood, with all his forces, and the Grand Master perceiving the design by the Turkish movements, took care to send full supplies to the garrison. Among other things thus received were a number of hoops, covered with tow and imbued with every sort of inflammable matter. For the two days preceding the assault, the cannon of the Turkish fleet and camp kept up an incessant fire upon the place,

which left not a vestige of the fortifications above the surface of the rock. On the third morning the Turks rushed over the fosse which they had nearly filled, and at the given signal mounted to storm. The walls of the place were gone, but a living wall of veteran soldiers presented itself, each knight being supported by three inferior men. With dauntless valor the Turks threw themselves upon the pikes that opposed them; and after the lances had been shivered and the swords broken, they were seen struggling with their adversaries, and striving to end the contest with the dagger. A terrible fire of musketry and artillery was kept up; and the Christians, on their part, hurled down upon the swarms of Turks that rushed in unceasing multitudes from below, the flaming hoops, which sometimes linking two or three of the enemy together, set fire to the light and floating dresses of the East, and enveloped many in a horrible death. Still however the Turks rushed on, thousands after thousands, and still the gallant little band of Christians repelled all their efforts, and maintained possession of the heights.

"From the walls of the town and from the castle of St. Angelo, the dreadful struggle for St. Elmo was clearly beheld, and the Christian people and the knights watching the waving current of the fight, felt perhaps more painfully all the anxious horror of the scene, than those whose whole thoughts and feelings were occupied in the actual combat. La Valette himself stood on the walls of St. Angelo, not spending his time in useless anticipations, but scanning eagerly every motion of the enemy, and turning the artillery of the fortress in that direction where it might prove of the most immediate benefit. At length he beheld a body of Turks

scaling a rampart, from which the attention of the besieged had been called by a furious attack on the other side. Their ladders were placed, and still the defenders of St. Elmo did not perceive them—they began their ascent, they reached the top of the rampart; but at that moment the Grand Master opened a murderous fire upon them from the citadel, and swept them from the post they had gained. The cavalier was next attacked; but here also the Turks were met by those destructive hoops of fire which caused more dread in their ranks than all the other efforts of the Christians. Wherever they fell confusion followed; and at the end of a tremendous fight of nine hours, the Moslems were obliged to sound a retreat.

"A change of operations now took place; means were used to cut off the communication with the town; and after holding out some time longer, the fort of St. Elmo was taken, *the last Knight of its noble garrison dying in the breach!* The whole force of the Turks was thenceforth turned towards the city; and a slow but certain progress was made, notwithstanding all the efforts of the Grand Master and his devoted companions. In vain he wrote to the Viceroy of Sicily; no succor arrived for many days. The town was almost reduced to extremity. The bastion of St. Catherine was scaled, and remained some time in the hands of the infidels, who would have maintained it longer, had not La Valette himself rushed to the spot; and after receiving a severe wound, succeeded in dislodging the assailants. A small succor came at length under the command of Don Juan de Cardonna; but this was overbalanced by the junction of the Viceroy of Algiers with the attacking force.

"The bulwark of all Christendom was being swept away, while Christian kings stood looking on, and once more saw the Knights of St. John falling man by man before the infidels, without stretching forth a hand to save them. A large army had in the meanwhile been assembled in Sicily, under the pretence of assisting Malta; and at last the soldiers clamored so loudly to be led to the glorious service for which they had been enrolled, that the vascillating Viceroy, after innumerable delays, was forced to yield to their wishes, and set sail for the scene of conflict. The island was reached in safety, the troops disembarked; and though the Turks still possessed the advantage of numbers, a panic seized them and they fled. Joy and triumph succeeded to danger and dread, and the name of La Valette and his companions remains embalmed among the memories of the noble and great."

This may justly be regarded as the last great event in the military history of the Order of St. John. The siege was raised on the 8th of September, 1530; and so late as the year 1784, at Malta on that day, an annual procession was solemnly made in memory of their deliverance.

The Order now took the name of Knights of Malta, and was organized as follows:

The chief of the Order was styled *Grand Master of the Holy Hospital of St. John of Jerusalem.* He was chosen by vote, and resided at La Valette, in the island of Malta, until 1798.* He was addressed by foreign

* According to Clark, the election of Grand Master is conducted in the following manner:—"The several seminaries name two Knights each, allowing also two for the English, and those sixteen from among themselves choose eight; those eight choose a Knight, a priest, and a serving-brother; and they three out *of the sixteen* great crosses, elect the Grand Master." The Grand Master and *the Cardinals* enjoy the title of *Eminence*. The other grand officers as follows:

powers with the title of *Altezza Eminentissima*, and received annually 6000 crowns from the treasury of the Order. The secular power was principally in his hands; but the spiritual power (that is, the immediate affairs of the Order,) was exercised by the Chapter, which consisted of eight *Ballivi Conventuali*, and in which the Grand Master presided. The Order was classed into eight languages, or nations, viz: Provence, Auvergne, France, Italy, Arragon, Germany, Castile and England; to which the Elector Palatin, Charles Theodore de Sultzbach added Anglo-Bavaria, and conferred upon the Order all the estates of the suppressed society of the Jesuits, situated in Bavaria; and which, at the time of their suppression, had been united to the electoral domains. Charles Augustus, Prince of Bretzenheim, was the first Prior of this nation, or language. He was invested in 1786, and resigned the dignity in 1799, immediately upon the death of the Elector. Of the other eight languages, which were divided into *Priories*, and they into *Bailliages*, and they again into *Commanderies;* the German had the preference, and was called the Grand Priory. It was filled by the Grand Prior of Germany, or the Master of the Knights of St. John throughout Germany, who was a prince of the empire, and resided at Heitersheim, a city and cas-

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The Grand Commander, is the oldest member of the language of Provence; the Marshal, of that of Auvergne; the Hospitaller, of that of France; the Grand Admiral, of that of Italy; the Grand Conservator, of that of Arragon; the Grand Bailiff, of that of Germany; the Grand Chancellor, of that of Castile; and the Turcopolier, or Captain-General of the Cavalry, of that of Anglo-Bavaria. (The term turcopolier, previous to the Reformation, was the title of the chief of the language of England. It signified anciently, in the Levant, a light-horseman, or kind of dragoon. The turcopolier had, in this quality, the command of the cavalry, and of the English marine guards of the Order.) The ordinary dress of the Grand Master consists of a cassock, or surcoat of black tobine, or cloth; it is open before, and is girt about his body with a belt, from which hangs a purse, to indicate that he is the treasurer of the poor and needy; over this he wears a garment of black velvet, upon the left side of which the cross of the Order appears.

tle in Brisgau, now in the circle of Treisam, in Baden. He had jurisdiction over Brandenburg, Hungary and Bohemia, but was himself subject to the Grand Master at Malta. Austria, Bohemia and Moravia formed, besides, a separate Grand Priory of the German language. The last Grand Prior of Heitersheim was the baron Rink of Baldenstein, who, by the formation of the "Confederacy of the Rhine," in 1806, lost all his possessions in West Suabia. Of the eight languages, into which the Order was originally divided, the English became extinct in the sixteenth century; the three French languages perished during the revolution; those of Castile and Arragon were separated from Malta at the peace of Amiens, and the Italian and German languages have since either been abolished, or have fallen into disuse.

On the 9th of June, 1798, the island of Malta was taken by the French, under Bonaparte. In the same year the Knights chose Paul I., Emperor of Russia, as their Grand Master, who took them under his protection. Upon his death, they elected Prince Carraciolo. Upon the reduction of the island by the English, in 1800, the chief seat of the Order was transferred to Catanea in Sicily, whence in 1826, it was removed by the authority of the Pope, to Ferrara. The last public reception of the Order took place at Sonneburg in 1800, when Leopold, king of Belgium, and prince Ernest, of Hesse Philippsthal Barchfeld, with several other knights, where created.

The ancient ceremonies of reception, which we here subjoin, were simple and impressive. "The novice was made to understand that he was 'about to put off *the old* man, and to be regenerated;' and having re-

ceived absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand, representing Chastity. He then received the holy communion, and afterwards presented himself 'most respectfully before the person who was to perform the ceremony, and requested to be received into the company of Brothers, and into the Holy Order of the Hospital of Jerusalem.' The rules of the Order, the obligations he was about to take upon himself, and the duties that would be required of him being explained, he, with great solemnity, vowed and promised 'to render henceforward, by the grace of God, perfect obedience to the Superior placed over him by the choice of the Order, to live without personal property, and to preserve his chastity.' The brother who received him then said as follows: 'We acknowledge you the servant of the poor and sick, and as having consecrated yourself to the service of the church.' To which he answered: 'I acknowledge myself as such.' He then kissed the book and returned it to the brother who received him, in token of perfect obedience. He was then invested with the mantle of the Order, in such a manner as that the cross fell on his left breast. A variety of other minor ceremonies followed, and the whole was concluded with a series of appropriate and solemn prayers."

The following passages of scripture are occasionally rehearsed in encampments of Knights of Malta.

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness; for they kindled

a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."—Acts xxviii. 1–6.

"And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews."—St. John xix. 19.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and *my* God."—St. John xx. 24–28.

CEREMONIES AND CHARGES UPON THE INSTALLATION OF AN ENCAMPMENT OF KNIGHTS TEMPLARS, AND THE APPENDANT ORDERS.

The Sir Knights will assemble in the room where the ceremonies are to be performed, and open an Encampment. The jewels are then placed on the altar. An ode is then sung, succeeded by prayer.

The Grand Marshal will then say, "Most Eminent Grand Commander, a constitutional number of Knights Templars, duly instructed in the sublime mysteries of our Orders, and being desirous of promoting the honor of the same by aiding the cause of *humanity*, *knowledge* and *virtue*, have applied to proper authority for a warrant or charter to constitute them a regular Encampment of Knights Templars, and the appendant Orders. The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the charter or warrant, which being done, he will ask the members if they still approve of the officers named in the warrant; if they assent, the Grand Master will then rise and declare, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother knights, into a just and regular Encampment of Knights Templars. Henceforth you are authorized and empowered to form and open a Council of Knights of the Red Cross, an Encampment of Knights Templars, and Knights of Malta, of the Order of St. John of Jerusalem, and to perform all such things as may appertain to the same; conforming

in all your doings to the laws and constitution of the Grand Encampment under whose authority you act, and to the constitution and edicts of the General Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings."

The jewels having been collected on the knights' first entrance, and deposited on the altar in front of the Grand Master, are now uncovered to solemn music, when the Prelate rises and says, "From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this not in that superstitious sense in which the brethren employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

"To our most eminent and worthy Patron St. John the Almoner, I do now solemnly dedicate this Encampment, by the name and title of ——— Encampment; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, 'Enter thou into the joy of thy Lord.' 'Glory to God in the highest, and on earth *peace*, good will towards men.' (Response.) 'As it

was in the beginning, is now, and ever shall be, world without end. Amen.'"

The Grand Commander elect is then presented to the Grand Master by the Marshal, who says, "Most Worshipful, I have the honor to present you the Most Eminent Sir ———, who has been elected to the office of (first) Grand Commander of this Encampment. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity."

The Grand Master then asks, "Most Eminent, are you ready to subscribe to the oath of office?" On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge towards the Grand Commander elect, who will place his left hand on the same, and his right hand on his left breast, and repeat as follows: "I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed; that I will support and maintain the by-laws of this Encampment, and the laws and constitution of the Grand Encampment, under whose immediate authority I act; also the constitution and edicts of the General Grand Encampment of the United States of America."

The Grand Master then observes, "M. E. Sir ——, I enter upon the discharge of my duty on this interesting occasion, with great pleasure. In installing you as the first officer of an institution which is founded on the holy religion of Jesus Christ, I am satisfied that I am promoting the interest of the Order generally, but

more particularly in this part of our country. Having accepted this honorable and responsible office, you will endeavor to discharge your duty in such a manner as to convince the world, that those calumnies which have been repeatedly cast upon our institution, by the enemies of our Order, are false and unfounded.

I shall now propose certain questions to you relative to the duties of your office, to which I must request an unequivocal answer.

1. Do you solemnly promise, upon the honor of a Knight Templar, that you will exert your best endeavors to correct the errors, purify the morals, and promote the true happiness of those of your brother knights who have attained this magnanimous Order?

2. That you will not confer the Orders on any person who has not shown a charitable and humane disposition, nor upon any one who is an enemy to the Christian religion; but only upon such as you have reason to believe will cheerfully conform to all our laws and precepts?

3. That you will endeavor to promote the general good of the Order on all proper occasions, be ever ready to give and receive instruction, especially from the State and General Grand officers?

4. That to the utmost of your power, you will preserve the solemnities of our ceremonies, and conduct yourself in open Encampment with the most profound respect and reverence, as an example to your brother knights?

5. That you will not acknowledge or have intercourse with any Encampment which does not work under a constitutional charter or warrant?

6. That you will not permit any person to visit your Encampment who has not been knighted in an Encampment legally constituted, without his first being formally healed?

7. That you will bind your successor in office to the observance of those rules, to which you have now assented?

Do you submit to all these things and promise to observe and practice them faithfully?

Let us kneel and address the throne of grace. Prayer by the Prelate.

CHARGE TO THE MOST EMINENT GRAND COMMANDER.

MOST EMINENT:—I now invest you with the badge of your office, which is a *Cross, irradiated by rays of light.* It is to remind you that *humility, love* and pure *benevolence* are refulgent rays that emanate from the pure and undefiled religion of the blest Emmanuel, and which should ever characterize the members of this Order; it is not only to remind you of the respect and obedience you have a right to expect from your brother knights, but also those important duties which you owe to them and the Order.

I now declare you duly installed Grand Commander of ——— Encampment, not doubting your determination to support, to the utmost of your ability and influence, the honor and reputation of this magnanimous Order; and I am persuaded as it will be for your interest, that you will govern this Encampment with such wisdom and regularity as will convince the Sir Knights that their confidence and partiality has not been misplaced.

I now present you with a charter, under which you will be authorized to work: you will consider it a sacred deposit, and never permit it to be used for any other purpose than those which are expressed in it. The Holy Bible, the great luminary in every degree of Masonry, together with the Cross Swords, I now confide to your care. In the former part of this sacred volume we are taught to believe in the existence of the eternal Jehovah, the Creator of all things, the Governor of the universe and the Judge of all; that man is a moral and accountable being; that he at first was created upright; but fell by transgression, and became justly exposed to eternal punishment. In the latter part we are taught, that when there was no eye to pity nor created arm to save, *infinite benevolence* devised a plan whereby God could be just, and the justifier of him that believeth in the Lord Jesus Christ; that the great Messiah came into this rebellious world, took upon himself the character of a servant, fulfilled the law, suffered an ignominious death upon the cross; that he rose from the dead, ascended into heaven, and is now seated on the right hand of God the Father, making intercession for his people; that he has opened a door wherby all who will may enter into *life eternal.*

By the Cross Swords we are remined of the armor we should put on when we are called upon to wrestle against principalities and powers, against spiritual wickedness in high places, being assured that by the sword of the spirit, which is the word of God, we shall come off conquerors, and more than conquerors through him that loved us.

The constitution of the General Grand Encampment of the United States, and of the Grand Encamp-

ment under whose immediate authority you act, together with the by-Laws of ——— Encampment, are committed to your care. It will be necessary frequently to consult them, and take special care that none of the latter militate against the former. And now M. E. permit me to place you in the chair of your commandery, emblematic of that which was formerly filled by a succession of heroes of whom the world was not worthy; and may their bright example, whose matchless deeds are recorded on the historic page, animate you to the faithful discharge of every duty.

The Grand Master then proclaims, "Sir Knights, behold your Grand Commander." The knights rise, draw swords, and present arms: while in this position, the M. W. says,

"Recollect, Sir Knights, that the future welfare and prosperity of your Encampment will depend as much on your obedience, attention and assistance, as upon the wisdom, assiduity and exertion of your Grand Commander."

The Sir Knights recover arms, return arms, and are seated. The M. W. then continues:

"Your duty henceforth, M. E. will be to direct the ceremonies of the Encampment with wisdom and impartiality, to confer the Orders on those who on application shall be found worthy; to preserve the laws and constitution of the Order from innovation and violation; to dispense *justice*, reward *merit*, encourage *truth*, suppress *profanity* at all times, and dispense the sublime principles of universal *benevolence*. You will distribute alms to poor and *weary pilgrims* travelling from afar; *feed the hungry*, *clothe the naked*, and bind up the *wounds* of the *afflicted*. In a word, you will inculcate

and practice the duties of *charity* and *hospitality*, and govern your commandery with *justice* and *moderation*."

The Grand Master will direct all the officers of the new Encampment, except the Grand Commander, to rise and prepare to take the oath of office, similar to the one taken by the G. C.

The officers elect rise, and every third knight from the right will draw and drop his sword to the right, in a horizontal position; the knights will lay their left hand on the swords before them, and the right, (except of those who hold the swords,) upon their left breast.

The M. W. then administers the obligation as follows: "You and each of you promise and agree, upon the honor of a Knight Templar, &c., &c., as before."

The Grand Marshal then presents the Generalissimo.

CHARGE TO THE GENERALISSIMO.

SIR:—You have been appointed to the office of Generalissimo of this Encampment. I now invest you with the badge of office, which is a *Square*, surmounted by a *Paschal lamb*. When beholding the lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest Emmanuel, the spotless Lamb of God, who was slain from the foundation of the world.

The *square* is to remind you that the institution of Free-masonry, and the Orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of brotherly love and friendship should forever govern the members of both Orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all

orders, signs and petitions; to assist your Commander in his various duties, and in his absence to preside in the Encampment.

The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you therefore to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace: finally, "preach to them the word: be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine;" ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE TO THE CAPTAIN-GENERAL.

Sir:—You are appointed to the important office of Captain-General of this Encampment. I now invest you with the badge of your office, which is a *Level*, surmounted by a *cock*. As the undaunted courage and valor of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your Master.

Your station is on the left of your Commander. Your duty, among other things, is to see that the proper officers make all due preparation for the various meetings of the Encampment, that the council chamber and asylum are in suitable array for the introduction of candidates and the dispatch of business. You are

also to receive and communicate all orders issued by the G. C. through the officers of the line. You are to assist in Council, and in the absence of your Commander and Generalissimo, you are to govern the Encampment. The distressed widow, the helpless orphan, and the innocent of the weaker sex, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with *truth*, in defence of the Christian religion, from all its enemies. And now I exhort you, that with fidelity you perform every duty; and "whatsoever ye do, do heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well doing, for in due time you shall reap if ye faint not."

CHARGE TO THE MOST EXCELLENT PRELATE.

Sir:—You are appointed Prelate of this Encampment. I have the pleasure of investing you with this *Triple Triangle*, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo; your duty is at the *altar*, to offer up prayers and oblations to the Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish you for every good work, preserve you from falling into error; improve, strengthen, establish, and perfect you," and finally, greet you with, "Well done good and faithful servant, enter thou into the joy of *thy* Lord."

CHARGE TO THE SENIOR WARDEN.

SIR:—You are appointed Senior Warden of this Encampment; I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice.* It is to remind you that as the children of Israel marched in a hallow square, in their journey through the wilderness, in order to guard and protect the *Ark* of the *Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the constitution of the Order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend *pilgrim warriors* travelling from afar, comfort and support *pilgrim penitents*, and recommend them, after due trial, to the favor and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your Commander; and prepare the lines for inspection and review. Let it be your constant care that the *warrior* be not deterred from duty, nor the *penitent* molested on his journey. Finally, "Let your light so shine before men, that they, seeing your good works may glorify your Father which is in heaven."

CHARGE TO THE JUNIOR WARDEN.

SIR:—You are appointed Junior Warden of this Encampment. I now invest you with the badge of your office, which is an *Eagle* and *Flaming Sword.* It is to remind you to perform your various duties with *justice* and *valor*, having an eagle eye on the prosperity of the Order. Your station is at the north-west angle of the

triangle, and on the left of the third division. Your duty is to attend weary pilgrims, travelling from afar, conduct them on their journey, plead their cause, and by permission of the Grand Commander, introduce them into the asylum. You will be careful, that in addition to the *sandals*, *staff* and *scrip*, their whole preparation and deportment be such as shall cause them to be recognized as *children of humility*. Teach that "*Magna est veritas et prævalebit*" is the motto of one of our Orders, and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn; yet, by faith and humility, courage, constancy and perseverance in the great duties set before them in the Gospel, they may gain admission into the *asylum* above; there to enjoy the honor and rewards that await the *valiant soldiers* of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the works of the Lord; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

CHARGE TO THE TREASURER.

SIR:—You are appointed Treasurer of this Encampment. I now invest you with the badge of your office. Your station is on the right of the G. Commander, in front. The qualities which should recommend a Treasurer are *accuracy* and *fidelity:* accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity in carefully preserving all the property and funds of the Encampment, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume *that* your respect and attachment to the Encampment,

and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE RECORDER.

SIR :—You are appointed Recorder of this Encampment. I now invest you with the badge of your office. Your station is on the left of the G. Commander, in front. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Encampment and honorable to yourself. And when you shall have completed the record of your transactions, here below, and finished the term of your probation, may you be admitted into the celestial *asylum* of saints and angels, and find your name *recorded in the* LAMB'S *Book of Life.*

CHARGE TO THE STANDARD BEARER.

SIR :—You are appointed Standard Bearer of this Encampment. I now invest you with the badge of your office, which is a *Plumb* surmounted by a *Banner.* Your station is in the West, and in the centre of the second division. You duty is to display, support

and protect the standard of the Order, which I now with pleasure confide to your valor. You will remember that it is our rallying point in time of danger; and when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the refulgent rays which ever emanate from pure *benevolence* and *humility*, diffuse their lustre on all around, that it may encourage and animate all true and courteous knights, and at the same time, confound and dismay all their enemies.

CHARGE TO THE SWORD BEARER.

SIR:—You are appointed Sword Bearer of this Encampment. I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your station is on the right of the Standard Bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the Order, and with a heart lively devoted to the principles of *faith*, *hope* and *charity:* with the mystic sword that is endowed with *justice*, and *fortitude*, and tempered by *mercy*, in your hand, you may cast your eyes upon the standard, and remember that "*In hoc signo vinces*" is an expressive motto of our Order, and consoling to the heart of every believer.

CHARGE TO THE WARDER.

SIR:—You are appointed Warder of this Encampment. I now invest you with the badge of your office, which is a *Square plate*, with a *Trumpet* and *Cross*

Swords engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division when formed in line. Your duty is to announce the approach and departure of the Grand Commander, to post the sentinels and see that the asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers; and I charge you to be punctual in your attendance at our meetings and indefatigable in the discharge of your important duties; for though yours is among the last officers in the Encampment, it is by no means the least in importance.

CHARGE TO THE THREE GUARDS.

Sir Knights:—You are appointed Captains of the Guards. I now invest you with your badge of office, which is a *Square plate*, with a *Battle Axe* engraved thereon. Your post is that of *honor* as well as *danger*. You will therefore be vigilant, and *challenge* with *spirit*, *examine* with *caution*, *admonish* with *candor*, *relieve* cheerfully, *protect* with fidelity, and fight valiantly.

CHARGE TO THE ENCAMPMENT.

Sir Knights:—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude, integrity and skill which the institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct themselves towards you with deference and respect? you will be sure to let no opportunity pass without furnishing them an example in your own

conduct towards your superiors. The officers will recollect that those moral and religious duties and precepts which they from time to time so forcibly impress upon the minds of others should by no means be neglected by themselves; as the most effectual way to ensure success, is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the East, to the West, to the North and to the South, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your asylum but the worthy *children* of *humility;* and at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant magnanimous order will forever flourish like the *green bay tree.* And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls and prosperity within thy palaces." For my brethren and companions' sake, I will now say, *Peace be with thee.*

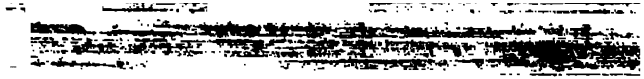
The Grand Marshal then proclaims the new Encampment in the following manner, viz:

"In the name of the Most Eminent Grand Encampment of the State of ———, I proclaim this new Encampment, by the name of ———, to be legally constituted, consecrated and the officers duly installed."

After the necessary business is finished, the Encampment is closed in due and ancient form.

PART XII.

THE INEFFABLE DEGREES.



A System, or Classification of the various Rites.

FREE-MASONRY, though uniform in its principles, its tenets and its lessons, has nevertheless, several *rites;* the difference between these rites, is certainly of minor importance, causes no fundamental change, yet it leads to much speculation among the uninitiated. A mason working under any of these rites, must necessarily recognize as a brother, he who professes a different one, and if at any time, differences or divisions may have arisen in the craft, they are to be attributed to other causes than the variations in the ritual.

The difference of which we speak, however, admits of an easy solution, when we reflect that Masonry was introduced simultaneously in all the states of Europe, and as a necessary consequence, its ritual became impressed with the character and habits of the nation adopting it.

The three first, or symbolic degrees, are the foundation of them all, and in all are invariably the same.

The degrees exemplified in the preceding pages, are those conferred in the United States, differing in some respects from any other formularies, and may therefore be termed the American rite.

That practised in France, England, and a large portion of Germany, is termed the "Ancient or Scottish rite." The Ancient and Accepted Scottish rite, was introduced by Frederick II., king of Prussia, who added eight degrees to the original. This modified rite, organized by the Prussian king, is observed in the northern part of Germany, in France and in the Franco-American settlements.

The formulary adopted by the Grand Orient of France, and practised by the Lodges of that jurisdiction, is styled the "Modern, or French rite."

Still another rite, originating in the East, and carried from Italy to France, is termed the rite of "Misphraim, or Egyptian rite."

Before the additions to the Ancient Scottish rite by the king of Prussia, it was composed of twenty-five degrees, divided into seven classes, as follows:

THE ANCIENT SCOTTISH RITE.

1st degree—		Entered Apprentice,	1st class.
2d	"	Fellow Craft,	
3d	"	Master Mason.	
4th	"	Secret Master,	2d class.
5th	"	Perfect Master,	
6th	"	Intimate Secretary,	
7th	"	Intendant of the Buildings,	
8th	"	Provost and Judge.	
9th	"	Elect of Nine,	3d class.
10th	"	Elect of Fifteen,	
11th	"	Chief of the Twelve Tribes.	
12th	"	Grand Master Architects,	4th class.
13th	"	Royal Arch,	
14th	"	Ancient Grand Elect.	
15th	"	Knights of the Sword,	5th class.
16th	"	Prince of Jerusalem,	
17th	"	Knights of the East and West,	
18th	"	Rose Croix,	
19th	"	Grand Pontiff.	
20th	"	Grand Patriarch,	6th class.
21st	"	Grand Master of the Key,	
22d	"	Royal Axe.	
23d	"	Prince Adept,	7th class.
24th	"	Com'dr of the White and Black Eagle,	
25th	"	Commander of the Royal Secret.	

Two years were required in order to obtain the foregoing degrees, and dispensations were rarely granted.

Such of these degrees as may be found in the following series, are absolutely the same, having the same signs, etc., etc.

THE THIRTY-THREE DEGREES

Of Free and Accepted Perfect Masons, ancient and modern, recognized and established by the Illustrious Grand Council of Paris, (in France,) at the epoch of the reunion of all the different rites.

1. Apprentice.
2. Companion.
3. Master.
4. Secret Master.

5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Buildings.
9. Elected Master of Nine.
10. Illustrious Elected of Fifteen.
11. Sublime Elected Knights.
12. Grand Master Architects.
13. Royal Arch.
14. Grand Elected Perfect Sublime Mason.
15. Knights of the East, or Sword.
16. Prince of Jerusalem.
17. Knights of the East and West.
18. Knights of the Eagle, or Sover. Prince of Rose + of Herodon.
19. Grand Pontiff, Master Advitam.
20. Noah's Patriarch.
21. Prince of Liban.
22. Grand Scotch Master and Knights of St. Andrew.
23. Chief of Tabernacle.
24. Prince of Tabernacle.
25. Prince of Mercy.
26. Prince of the Brazen Serpent.
27. Knight of the Sun, or Prince Adept.
28. Sovereign Commandant of the Temple.
29. King of Palestine.
30. Knight of Phœnix.
31. Knight of K + H + or White and Black Eagle.
32. Sovereign Prince of Royal Secret.
33. Sovereign G.·. I.·. G.·. of thirty-three Degrees.

SERIES OF DEGREES OF THE FRENCH RITE.

1. Apprentice.
2. Companion.
3. Master.
4. Elect.
5. Scotch Knight
6. Knight of the East.
7. Rose Cross.

The Egyptian rite is divided into ninety degrees, making four series and seventeen classes.

DEGREES COMPOSING THE EGYPTIAN RITE.

First Series.

1st	degree—	Apprentice,	1st class.
2d	"	Companion,	
3d	"	Master.	
4th	"	Secret Master,	2d class.
5th	"	Perfect Master,	
6th	"	Master by Curiosity,	
7th	"	Provost and Judge,	
8th	"	English Master.	
9th	"	Elect of Nine,	3d class.
10th	"	Elect of the Unknown,	
11th	"	Elect of Fifteen,	
12th	"	Perfect Elect,	
13th	"	Illustrious.	
14th	"	Scotch Trinitarian,	4th class.
15th	"	Scotch Companion,	
16th	"	Scotch Master,	
17th	"	Master Panissiere,	
18th	"	Master Ecossais,	
19th	"	Master of the three J. J. J.,	
20th	"	Master of the Secret Vault of James VI.	
21st	"	Scotch Knight of St. Andrew.	
22d	"	Petit Architect,	5th class.
23d	"	Grand Architect,	
24th	"	Architecture,	
25th	"	Apprentice Perfect Architect,	
26th	"	Companion Perfect Architect,	
27th	"	Master Perfect Architect,	
28th	"	Perfect Architect,	
29th	"	Sublime Ecossais,	
30th	"	Sublime Ecossais of Herodon.	
31st	"	Grand Royal Arch,	6th class.
32d	"	Grand Hache,	
33d	"	Sublime Chosen Knight, Chief of the first Symbolical Series.	

Second Series.

1	degree	Knight Sublime,	7th class.
1	"	Prussian Knight,	
1	"	Knight of the Temple,	
1	"	Knight of the Eagle,	
1	"	Knight of the Black Eagle,	
1	"	Knight of the Red Eagle,	
1	"	White Knight of the East,	
1	"	Knight of the East.	
	"	Commander of the East,	8th class.
	"	Grand Commander of the East,	
1	"	Sublime Commanders of the Temple,	
1	"	Prince of Jerusalem.	
1	"	Knight of Rose Croix of Kilwinning and Herodon,	9th class.
1	"	Knight of the West,	
1	"	Sublime Philosopher,	
1	"	Chaos, First Discretion,	
1	"	Chaos, Second Wisdom,	
1	"	Knight of the Sun.	
	"	Supreme Commander of the Stars,	10th class.
	"	Sublime Philosophy,	
1	"	Workmen of 1st degree,	
1	"	" " 2d "	
1	"	" " 3d "	
1	"	" " 4th "	
1	"	True Adept,	
1	"	Elected Sovereign,	
1	"	Sovereign of Sovereigns,	
1	"	Grand Master of Symbolic Lodges,	
	"	Thrice Puissant,	
	"	Knight of Palestine,	
1	"	Grand Knight of the White Eagle,	
1	"	Grand Elected Knight of Kadosch,	
1	"	Grand Inquisitor, Commander.	

Third Series.

1	"	Knight of Benevolence,	11th class
1	"	Knight of the Rainbow,	
1	"	Knight of the B.·. or Ranouka,	
1	"	Israelitish Prince.	

71st	degree—	Supreme Tribunal.	12th class.
72d	"	Supreme Consistory.	
73d	"	Sup.·. Gen.·. Cons.·. of Princes of 73d deg.	
74th	"	Sup.·. Gen.·. Cons.·. Princes of 74th deg.	13th class.
75th	"	Sov.·. Trib.·. of Princes of the 75th deg.	
76th	"	Sup.·. Coun.·. of Sov.·. Princes of 76th de.	14th class.
77th	"	Sup.·. Gr.·. Coun.·. Gen.·. of Grand Ins.·. Gen.·. of 77th degree.	

Fourth Series.

78th	"	Sup.·. Con.·. Sov.·. Princes of 78th deg.	15th class.
79th	"	Sov.·. Tri.·. of Sov.·. Princes of 79th deg.	
80th	"	Sup.·. Con.·. of Sov.·. Princes of 80th deg.	
81st	"	Sup.·. Con.·. of Sov.·. Princes of 81st deg.	
82d	"	Sup.·. Con.·. of Sov.·. Princes of 82d deg.	16th class.
83d	"	Sov.·. Gr.·. Trib·.· of the Illust.·. Sov.·. Princes of the 83d degree.	
84th	"	Sup.·.Con.·. of Sov.·. Princes of 84th deg.	
85th	"	Sup.·. Gen·.· Con.·. of the Sov.·. Princes of 85th degree.	
86th	"	Sov.·. Cou.·. of Sov.·. Princes of 86th deg.	
87th	"	Sup.·. Gen.·. Gr.·. Coun.·. of the Constituant Gr.·. Masters of the Order of the Sov.·. Princes of 87th degree	17th class.
88th	"	Sup.·. Coun.·. of the 88th "	
89th	"	" " " 89th "	
90th	"	" " " 90th and last deg.	

This last rite has become obsolete, or rather, has been concentrated in the others, and its nomenclature is only given as a matter of curiosity.

In the succeeding pages will be found a digest of the principal features of the "Scottish, Ancient and Accepted Rite," which might, with more propriety, be named in honor of its chief patron, Frederick of Prussia.

FOURTH DEGREE.

Secret Master.

The Lodge of Secret Masters is spread with black. The master represents Solomon coming to the temple to elect seven experts. He is styled Most Powerful.

There is only one Warden, who is called Adoniram, after him who had the inspection of the workmanship done at Mount Libanus. He was the first made Secret Master.

Solomon holds a sceptre in his hand, standing in the East, before a triangular altar, upon which is a crown, and some olive and laurel leaves. Adoniram, the inspector, stands in the West.

The first officer is decorated with a blue ribbon, from the right shoulder to the left hip, to which hangs a triangle. The second officer is decorated with a white ribbon, bordered with black, in a triangular form, and an ivory key suspended therefrom, with a figure of Z upon it.

All the other brethren are decorated in the same manner, with white aprons and gloves, the strings of the aprons black; the flap of the apron is blue, with a golden eye upon it. This Lodge should be enlightened by eighty-one candles, distributed by nine times nine.

A candidate, after being strictly examined by the inspector, who must vouch for his qualifications, is thus addressed by the M. P.:

"Brother:—You have hitherto only seen the thick veil that covers the S. S. of God's temple; your fidelity,

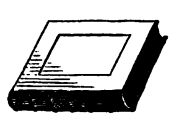
zeal and constancy have gained you the favor I now grant you, of showing you our treasure, and introducing you into the secret place."

He is then invested with the ribbon, the crown of laurels and olives, by the M. P., who thus addresses him:

"My Brother:—I receive you as Secret Master, and give you rank among the Levites. This laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union which ought to reign among us. It belongeth to you to deserve the favor, that you may be enabled one day to arrive in the secret place, to contemplate the pillar of beauty. I decorate you with the ivory key, hung to a white and black ribbon, as a symbol of your fidelity, innocence and discretion.

"The apron and gloves are to be marks of the candor of all S. M. in the number of which you have deserved to be introduced. In this quality, my brother, you are to become the faithful guardian of the S. S., and I put you in the number of seven, to be one of the conductors of the works which are rising to the divinity. The eye upon your apron is to remind you to have a careful watch over the conduct of the craft in general."

The Lodge is closed by the mysterious number.



FIFTH DEGREE.

Perfect Master.

The Lodge of Perfect Masters is hung with green tapestry, on eight columns, four on each side, placed at equal distances; to be illuminated with sixteen lights, placed at the four cardinal points. A table before the canopy, covered with black. The R. W. and respectable Master represents the noble Adoniram, being the first that was elected S. M., because S. chose him the first of the seven. He commanded the works of the temple before H. A. arrived at Jerusalem, and afterwards had the inspection of the works at Mount Libanus. He is decorated with the ornaments of perfection, and is a prince of Jerusalem, with those decorations. He occupies the place of S., in the East under the canopy.

There is only one Warden, who represents Stockin, in the function of an inspector, with the ornaments of his highest degrees, which he received in the West.

The assistants, being at least Perfect Masters, ought to be decorated with a large green ribbon hung to the neck, with a jewel suspended thereto, being a compass extended to sixty degrees.

The brethren all have aprons of white leather, with green flaps; on the middle of the apron must be embroidered a square stone, surrounded by three circles, with the letter P in the centre.

After a candidate is duly examined in the proficiency he has made in the foregoing degree, he is regularly introduced, and is thus addressed by the M. P.

"My Brother:—It is my desire to draw you from your vicious life, and by the favor I have received from the most powerful of kings, I raise you to the degree of Perfect Master, on condition that you strictly adhere to what shall be presented to you by our laws."

The ceremonies, &c., of this degree, were originally established as a grateful tribute of respect to the memory of a departed worthy brother.

The Lodge is closed by four times four.

SIXTH DEGREE.

Intimate Secretary.

The Lodge of I. S. is furnished with black hangings, and represents the hall of audience of Solomon. It should be enlightened with twenty-seven lights, in three candlesticks of nine branches each, placed East, West and South.

This Lodge consists of two persons only; who represent S. and H. K. of T. They are covered with blue mantles, lined with ermine, with crowns on their heads, sceptres in their hands, and seated at a table, on which are placed two naked swords, a roll of parchment and a death's head.

All the rest of the brethren are considered only as Perfect Masters, and are termed the guards. They should have white aprons, lined and embroidered with a blood color, with strings of the same; and ribbons of the same color round their necks, to which must be suspended, hanging on the breast, a solid triangle.

CHARGE TO A NEW MADE INTIMATE SECRETARY.

"BROTHER:—I receive you an Intimate Secretary, on your promise to be faithful to the Order to which you have just now entered. We hope, brother, that your fidelity will be proof to every trial; and that this sword, with which we arm you, will defend you from the attacks of those who may try to extort from you those secrets which we are now about to confer upon you."

HISTORY.

Solomon had agreed with the king of Tyre, in return for the materials taken from Mount Lebanon, and those drawn from the quarries of Tyre, made use of in constructing the temple, (in part payment of which he had already furnished him with a measure of oil, honey and wheat,) to have given him a province in Galilea, of thirty cities, immediately after the temple was completed.

A year had elapsed before this was complied with on the part of Solomon; and when Hiram went to visit this newly acquired territory, he found the lands poor, the people rude, uncultivated, and of bad morals; and that the keeping of it would be attended with more expense than profit. He therefore went in person to Solomon, to complain of the deceit. Being arrived, he made his entry through the guards in the court, and went hastily to the king's apartment.

The countenance of the king of Tyre was so expressive of anger, as he entered, that one of Solomon's favorites, named Joabert, perceived it, and apprehensive of the consequence, followed him to the door to listen. Hiram observing him, ran and seized upon him,

and delivered him into the custody of the guards; however, by the intercession of Solomon, (who represented that Joabert was, of all those about the temple, most attached to him, and that his intentions could not have been evil,) Hiram agreed to pardon him; and before they parted, renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which Joabert was Intimate Secretary.

This Lodge is closed by three times nine.

SEVENTH DEGREE.

Provost and Judge.

This Lodge is adorned with red, and lighted by five great lights; one in each corner, and one in the centre. The Master is placed in the East, under a blue canopy, surrounded with stars, and is styled Thrice Illustrious. He represents Tito Prince Harodim, the eldest of the P. M. and I. S., First Grand Warden, and Inspector of the three hundred architects; whose office was to draw plans for the workmen.

After the candidate is introduced in due form, the Master thus addresses him:

"Respectable Brother:—It gives me joy, that I am now about to recompense your zeal and attachment to the institution of Masonry, by appointing you Provost and Judge over all the works of this Lodge; *and*, as we are well assured of your prudence and dis-

cretion, we without the least hesitation entrust you with a most important secret. We expect you will do your duty in the degree to which you will now be elevated, as you have done in those already taken."

He is then decorated with a golden key, suspended by a red ribbon, and an apron with a pocket in its centre.

The intention of Solomon in forming this degree, was to strengthen the means of preserving order among such a vast number of craftsmen. Joabert being honored with the intimate confidence of his king, received this new mark of distinction.

Solomon first created Tito Prince Harodim, Adoniram and Abda his father, Provosts and Judges, and gave them orders to initiate Joabert, his favorite, into the secret mysteries of this degree, and to give him the keys of all the building.

Lodge is closed by four and one.

EIGHTH DEGREE.

Intendant of the Buildings, or Master in Israel.

THIS Lodge is decorated with red hangings, and illuminated with twenty-seven lights, distributed by three times nine round the Lodge. There must be also five other great lights on the altar before the Most Puissant, who represents Solomon seated, with a sceptre in his hand.

The first Warden, called Inspector, represents the Most Illustrious Tito Harodim: second Warden represents Adoniram, the son of Abda; all the rest are arranged angularly. The Most Puissant, and all the brethren, are decorated with a large red ribbon, from the right shoulder to the left hip, to which is suspended a triangle fastened by a small green ribbon. On one side of the triangle are engraved the words, *Benchorin, Achard, Jachinai;* on the reverse, *Judea, Ky, Jea.* The aprons are white, lined with red, and bordered with green; in the centre a star, with nine points, above a balance; and on the flap a triangle, with these letters, B. A. I., on an angle.

A candidate, after being previously prepared and having gone through the ceremonies, is thus addressed:

"My Brother:—Solomon, willing to carry to the highest degree of perfection the work he had begun in Jerusalem, found it necessary, from a circumstance with which you are acquainted, to employ the five chiefs of the five Orders of Architecture: and gave command over them to Tito, Adoniram, and Abda his father; being well assured that their zeal and abilities would be exerted to the utmost in bringing to perfection so glorious a work. In like manner we expect you will do all that lies in your power to promote the grand design of Masonry."

This Lodge is closed by five, seven and fifteen.

NINTH DEGREE.

Elected Knights, or Elect of Nine.

This Chapter represents the audience chamber of Solomon, and is to be decorated with white and red hangings; the red with white flames.

There are nine lights in the East, and eight in the West. The Master represents Solomon, seated in the East, with a table before him, covered with black, and is styled, Most Potent.

There is only one Warden, in the West, who represents Stockin, with seven brethren round him. All the brethren must be dressed in black, and their hats flapped, with a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side, and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with blood; on the flap a bloody arm with a poniard, and on the area a bloody arm holding by the hair a bloody head.

HISTORY.

In the reign of Solomon, several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of Masters had sat in consultation on the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a stranger, who demanded to speak to the king in private. Upon being admitted, he acquainted Solomon that he had discovered where Akirop, one of the traitors, lay concealed; and offered to conduct those whom the

king should please to appoint, to go with him. This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the villain. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offence, ordered all their names to be put in an urn, and that the first nine drawn therefrom, should be the persons to accompany the stranger.

At break of day, Joabert, Stockin, and seven others, conducted by the stranger, travelled onwards, through a dreary country. On the way, Joabert found means to learn from the stranger, that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were; he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Enflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard, and stabbed him, first in the head, and then in the heart: he had only time to cry, *vengeance is taken*, and expired. When the other eight arrived and had refreshed themselves at the spring, Joabert severed the head from the body, and taking it in one hand, and his poniard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended, that Joabert had put it out of his power to take vengeance himself, in presence of, and as a warning to the rest of the workmen to be faithful to their trust; but, by proper intercession, was again reconciled.

Joabert became highly favored of Solomon, who conferred upon him, and his eight companions, the title of *Elected Knights*.

The Chapter is closed by eight and one.

TENTH DEGREE.

Grand Master, or Illustrious Elected of Fifteen.

This Lodge represents Solomon's apartment, and is to be decorated in the same manner as that of the *Nine Elect.* There are two Wardens; the Senior is called Inspector.

This Lodge should consist of only fifteen members; but should there be more at a time of reception, they must attend in the ante-chamber.

The apron peculiar to this degree is white, and bordered with black; and on the flap three heads or spikes in form of a triangle; the jewel is the same as that of the *Nine Elect*, only on that part of the black ribbon which crosses the breast, there should be the same devise as upon the apron.

HISTORY.

About six months after the execution of the traitor mentioned in the preceding degree of Elected Knights, Bengabee, in intendant of Solomon, in the country of Cheth, which was tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in those parts, who might be supposed to have fled from Jerusalem; he published at the same time a particular description of all those traitors who had made their escape: shortly after, he received information that several persons answering his description had lately arrived there, and believing themselves perfectly secure, had began to work in the quarry of Bendaca.

As soon as Solomon was made acquainted with this circumstance, he wrote to Maacha, king of Cheth, to

assist in apprehending them, and to cause them to be delivered to persons that he should appoint, to secure them, and have them brought to Jerusalem, to receive the punishment due to their crimes.

Solomon then elected fifteen Masters, in whom he could place the highest confidence, and among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Terbal, who bore Solomon's letter to Moriha and Eleham, discovered them, cutting stone in the quarry; they immediately seized them and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizer, and the next morning a punishment was inflicted on them adequate to their crimes.

The Lodge is closed by three times five.

ELEVENTH DEGREE.

Illustrious Knights, or Sublime Knights Elected.

This Lodge is called a Grand Chapter; Solomon presides, and of course is to be decorated with a sceptre. In place of two Wardens, there are a Grand Inspector, and Grand Master of Ceremonies.

The jewel worn in this Lodge is a sword, intended to represent a Sword of Justice, hung to a large black ribbon; on the part crossing the breast, must be an inflamed heart; which is also to be painted on the flap of the apron. The Chapter is illuminated by twelve lights.

HISTORY.

After vengeance had been fully taken on the traitors mentioned in the foregoing degrees, Solomon instituted this, both as a reward for the zeal and integrity of the Grand Masters Elect of Fifteen, and also by their preferment to make room for raising other worthy brethren from the lower degrees to that of Grand Master Elect of Fifteen. He accordingly appointed twelve of the fifteen, chosen by ballot, to constitute a Grand Chapter of Illustrious Knights, and gave them command over the twelve tribes. He expressed a particular regard for this Order, and showed them the precious things in the tabernacle.

Here follow the names of the twelve illustrious knights, with the tribes over which they respectively presided:

1. Joabert, who presided over the tribe of Judah.
2. Stockin, " " " Benjamin.
3. Terrey, " " " Simeon.
4. Morphy, " " " Ephraim.
5. Alycuber, " " " Manasseh.
6. Dorson, " " " Zebulun.
7. Kerim, " " " Dan.
8. Berthemar, " " " Asher.
9. Tito, " " " Naphtali.
10. Terbal, " " " Reuben.
11. Benachard, " " " Issachar.
12. Taber, " " " Gad.

The illustrious knights gave an account to Solomon, every day, of the work that was done in the temple by their respective tribes, and received their pay.

This Chapter is closed by twelve.

TWELFTH DEGREE.

Grand Master Architects.

This Chapter is painted white, with red flames; by which is signified the purity of heart and zeal, that should be the characteristic of every Grand Master Architect. It must have in it a delineation of the five Orders of Architecture; together with a representation of the north star, with seven small stars round it, which signify, that as the north star is a guide to mariners, so ought virtue to be the guide of Grand Master Architects. The jewel is a gold medal, on both sides of which are engraved the five Orders of Architecture, suspended by a broad, dark, stone-colored ribbon, from the left shoulder to the right hip.

Every Grand Master Architect must be furnished with a case of mathematical instruments.

ADDRESS TO THE CANDIDATE.

"Brother:—I have elevated you to this degree from an expectation that you will so apply yourself to geometry, to which you are now devoted, as will procure you knowledge sufficient to take away the veil from before your eyes, which yet remains there, and enable you to arrive at the perfect and sublime degree."

HISTORY.

Solomon established this degree with a view of forming a school of architecture for the instruction of the brethren employed in the temple of God, and animating them to arrive at perfection in the royal art. He

was a prince equally famed for his justice as for his wisdom and foresight; he was therefore desirous of rewarding the talents and virtues of the faithful, in order to make them perfect, and fit to approach the throne of God. He accordingly cast his eyes upon the chiefs of the twelve tribes, as persons extremely proper to fulfill the promise made to Enoch, to Moses, and to David, that with great zeal, in fullness of time, the bowels of the earth should be penetrated.

This Chapter is closed by one and two.

THIRTEENTH DEGREE.

Knights of the Ninth Arch.

To form a Lodge of this degree, five persons at least must be present.

1st. The Most Potent Grand Master, representing Solomon, in the East, seated in a chair of state, under a rich canopy, with a crown on his head, and a sceptre in his hand. He is dressed in royal robes of yellow, and an ermined vestment of blue satin, reaching to the elbows; a broad purple ribbon from the right shoulder to the left hip, to which is hung a triangle of gold.

2d. The Grand Warden, representing the king of Tyre, on his left hand, seated as a stranger, clothed in a purple robe and a yellow vestment.

3d. The Grand Inspector, representing G——, in the West, with a drawn sword in his hand.

4th. The Grand Treasurer, representing Joabert, in the North, with a golden key in his fifth button hole, and upon it the letters I. V. I. L. "*Juvenis verbum intre Leonis.*"

5th. The Grand Secretary, representing Stockin, in the South.

The four last mentioned officers to be ornamented with the same ribbon and jewel as the M. P., and to sit covered. The three last to have robes of blue without vestments.

No person can be admitted to this degree without having previously taken all the preceding degrees.

HISTORY AND CHARGE.

"My Worthy Brother:—It is my intention at this time to give you a clearer account than you have yet been acquainted with, of Masonry; of which at present you barely know the elements.

"In doing this it will be necessary to explain to you some circumstances of very remote antiquity:

"Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his Maker.

"Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground, and dedicated the same to God. Methuselah, the son of Enoch, constructed the building, without being acquainted with his father's motives.

"This happened in that part of the world which was afterwards called the land of Canaan, and since known by the name of the Holy Land.

"Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate, of the same form. He then engraved upon it the ineffable characters, and placed it on a triangular pedestal of white marble, which he deposited in the deepest arch.

"When Enoch's temple was completed, he made a door of stone, and put a ring of iron therein, by which it might be occasionally raised; and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction impending. And none but Enoch knew of the treasure which the arches contained.

"And, behold the wickedness of mankind increased more, and became grievous in the sight of the Lord, and God threatened to destroy the whole world. Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground, which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of Masonry.

"Methuselah was the father of Lamech, who was the father of Noah, who was a pious and good man, and beloved by God. And the Lord spake unto Noah, saying, 'Behold I will punish the sins of mankind

with a general deluge; therefore build an ark, capable of containing thyself and family, as also a pair of every living creature upon earth, and those only shall be saved from the general destruction, which I am about to inflict for the iniquities of the people.'

"And God gave unto Noah a plan by which the ark was to be constructed. Noah was one hundred years in building the ark; he was six hundred years old when it was finished, and his son Seth was ninety-nine. His father Lamech had died a short time before, aged seven hundred and seventy-seven years. There was not at this time any of the ancient patriarchs living save Methuselah, the grandfather of Noah, who was about nine hundred and ninety-six years old.

"The ark being finished, Noah, agreeable to the instructions he had received from the Most High, went into it with his family, and took with him such things as he was commanded.

"The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us.

"We learn from holy writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. The same sacred book informs us that Moses was beloved of God, and that the Most High spoke to him on Mount Sinai. To Moses God communicated his divine law, written on tables of stone; with many promises of a renewed alliance. He also

gave him the true pronunciation of his sacred name: and God gave a strict command unto Moses, that no one should pronounce it; so that in process of time the true pronunciation was lost.

"The same divine history particularly informs us of the different movements of the Israelites, until they became possessed of the land of promise, and of the succeeding events, until the Divine Providence was pleased to give the sceptre to David; who, though fully determined to build a temple to the Most High, could never begin it; that honor being reserved for his son.

"Solomon, being the wisest of princes, had fully in remembrance the promises of God to Moses, that some of his successors, in fullness of time, should discover his holy name; and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasures.

"Accordingly, Solomon began to build, in the fourth year of his reign, agreeably to a plan given to him by David his father, upon the ark of alliance.

"He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem.

"The number of the Grand and Sublime Elected, were at first three, and now consisted of five; and continued so until the temple was completed and dedicated; when king Solomon, as a reward for their faithful services, admitted to this degree the twelve Grand Masters, who had faithfully presided over the twelve tribes; also one other Grand Master Architect. Nine Ancient Grand Masters, eminent for their virtue, were chosen Knights of the Royal Arch, and shortly afterwards were admitted to the sublime degree of Perfection.

"You have been informed in what manner the number of the Grand Elect was augmented to twenty-seven, which is the cube of three; they consisted of two Kings, three Knights of the Royal Arch, twelve Commanders of the twelve tribes, nine Elected Grand Masters, and one Grand Master Architect."

This Lodge is closed by the mysterious number.

FOURTEENTH DEGREE.

Perfection, or Perfect and Sublime Mason.

The Lodge of Perfection, or ultimate degree of Ancient Masonry, should represent a subterraneous vault, painted red, and adorned with many colors, and columns of a flame color. Behind the Master must be a light to shine through a triangular sun; and before him there must be a pedestal appearing to be broken. There ought to be several other lights, arranged numerically, according to the different stages of masonry.

The Most Perfect Grand Elect and Sublime Master in this degree, is to represent Solomon, seated in the East, dressed in royal robes, and having a crown and sceptre placed on a pedestal before him. The two Grand Wardens are seated in the West. On the right hand of the Most Perfect sits the Grand Treasurer, having a table before him, upon which must be placed some perfumes, with a small silver hod, and a trowel of gold. On his left hand sits the Grand Secretary, with a table also before him, on which must be seven

loaves of shew bread, with a cup of red wine for libation, and also jewels for the candidates at their reception.

The jewels appertaining to this degree are a crowned compass, extended to ninety degrees; or a quadrant, a sun in the centre; and on the reverse a blazing star, enclosing a triangle, hung to a broad flame-colored ribbon, of a triangular form, round the neck; and also, a gold ring with this motto, "Virtue unites what death cannot part."

The apron must be flamed with red, a blue ribbon round the edge, and the jewel painted on the flap. The brethren must be dressed in black, with swords in their hands.

PRAYER AT OPENING.

"Almighty and Sovereign Architect of heaven and earth, who by thy divine power dost ultimately search the most secret recesses of thought; purify our hearts by the sacred fire of thy love; guide us by thine unerring hand, in the path of virtue, and cast out of thy adorable sanctuary all impiety and perverseness; we beseech thee that our thoughts may be engaged in the grand work of our perfection, which, when attained, will be an ample reward for our labor; let peace and charity link us together in a pleasing union, and may this Lodge exhibit a faint resemblance of that happiness which the elect will enjoy in thy kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good: and also that we may not be led astray by those who unworthily assume the character of the Grand Elect. Finally, be pleased to grant, that all our proceedings may tend

to thy glory, and our advancement in righteousness. Bless us and prosper our works, O Lord! Amen."

When a candidate is introduced, after certain solemn forms, the Master of the Ceremonies says:

"I impress you, my brother, with an ardent zeal for the honor of the Grand Architect of the Universe; to the end that you may live always in his adorable presence, with a heart disposed to every thing that is pleasing to him."

The Most Perfect then presents the candidate with the bread and wine, saying:

"Eat of this bread with me, and drink of the same cup, that we may learn thereby to succor each other in time of need, by a mutual love and participation of what we possess."

He then presents to him a gold ring, saying:

"Receive this ring, and let it be remembered by you as a symbol of the alliance you have now contracted with virtue and the virtuous. You are never, my dear brother, to part with it while you live; nor to bequeath it at your death, except to your wife, your eldest son, or your nearest friend."

When this part of the ceremony is ended, the brethren make a libation, according to ancient usage.

The Most Perfect then decorates the candidate according to the ornaments of the Order, saying:

"I now with the greatest pleasure salute you, my brother, as a Grand Elect, Perfect and Sublime Mason, which title I now confer on you, and grace you with the symbols thereof. Receive this ribbon, the triangular figure of which is emblematical of the divine tri*angle*. The crown upon your jewel is a symbol of

the royal origin of this degree. The compass, extended to ninety degrees, denotes the extensive knowledge of the Grand Elect. These jewels, suspended on your breast, should make you attentive to your duty and station."

CHARGE.

"Thus, my venerable brother, by your unblamable conduct, assiduity, constancy and integrity, you have at last attained the title of Grand Elect, Perfect and Sublime Mason, which is the summit of ancient masonry, and upon your arrival to which, I most sincerely congratulate you. I must earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

"As to what remains of completing your knowledge in the ancient state of masonry, you will find it by attending to the following

HISTORY.

"When the temple of Jerusalem was finished, the masons who were employed in constructing that stately edifice, acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members of their Order, brought it to a degree of respect; as the merit of the candidate was the only thing they then paid attention to. With these principles instilled into their minds, many of the Grand Elect left the temple after its dedication, and dispersed themselves among the neighboring kingdoms, instructing all who applied, and were found worthy, in the sublime degrees of Ancient Craft Masonry.

"The temple was finished in the year of the world 3000.

"Thus far the wise king of Israel behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the temple, by offering that incense to the idol Moloch, which only should have been offered to the living God.

"The Grand Elect and Perfect Masons saw this, and were sorely grieved; being fearful that his apostacy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people, copying the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

"As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, king of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzaradan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened four hundred and seventy years, six months and ten days after its dedication.

"When the time arrived that the Christian princes entered into a league to free the holy land from the oppression of the infidels, the good and virtuous masons, anxious for so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should have a chief of their own election, which was granted; accordingly they accepted their standard and departed.

"The valor and fortitude of those elected Knights were such, that they were much admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated; upon being found worthy, their desires were complied with, and thus the royal art, meeting the approbation of great and good men, became popular and honorable, and was diffused to the worthy, throughout their various dominions, and has continued to spread far and wide, through a succession of ages, to the present day.

FIFTEENTH DEGREE.

Knights of the East, or Sword.

DECORATIONS.

Two apartments are required; one is hung with light green curtains, the other with scarlet. Each apartment is lighted with seventy lights, divided into ten groups of seven each.

TITLES.

The presiding officer represents Cyrus, king of Persia, and is styled Sovereign; the Wardens are the Generals of Cyrus; the Secretary is called Chancellor, and the Master of Ceremonies, Grand Master. The candidate is called Zerubbabel, and represents the King of the Israelites.

CLOTHING AND ORNAMENTS.

Apron white, lining and border green. On the flap is painted a bleeding head and two cross swords. In the centre of the apron are embroidered three links of chain in a triangular form. The sash is green, passing from right to left. On it are painted or embroidered, bones and disjointed limbs, heads, crowns, swords, whole and broken; in the centre is a bridge, and the letters L.·. D.·. P.·. The jewel is a sabre-shaped sword.

HISTORY.

The Knights of the East date their origin from the captivity of Babylon, which lasted seventy years; at the end of that time, the Israelites were restored to liberty by Cyrus, king of Persia, at the solicitation of Zerubbabel, a prince of the tribe of Judah, descended from the race of David and Nehemiah. Cyrus permitted them to return to Jerusalem, and ordered Solomon's temple, destroyed by Nebuchadnezzar, to be restored to them. He placed them in charge of Zerubbabel, and directed him to rebuild the temple, making it seventy cubits high, and as many broad. He issued an edict enjoining all his subjects to let the Free-masons pass through his dominions, without causing them any molestation, on pain of death to such as should infringe

his commands. He ordered his general to teach Zerubbabel the art of war; he made him a knight, and empowered him to confer the same degree on such masons as he should find worthy.

Then Zerubbabel assembled all the Israelites, the number of whom were forty-two thousand three hundred and sixty, exclusive of the slaves. He then made choice of those Free-masons that had escaped the fury of their enemies at the destruction of the temple, to the number of seven thousand, whom he created Knights, and placed at the head of the people to fight such as might oppose their passage into Judea. The Israelites prospered on their march as far as the banks of the Euphrates, which separates Judea from Syria. The Knights Masons who arrived there first, found troops armed to prevent their passage, on account of the treasures they carried with them. The remonstrance of the Knights and the edict of Cyrus were equally unavailing to restrain their insolence, and they fell on the Knights, who repulsed them with such ardor, that to a man they were either drowned or cut to pieces at the passing of the bridge. After this victory, Zerubbabel caused an altar to be erected on the field of battle, on which he sacrificed an holocaust to the God of Armies. The Israelites then passed the river, and arrived at Jerusalem, where after seven days' rest they began the foundation and work of the new temple. Hardly was the work began, however, when the Knights Masons were disturbed by false brethren from Samaria, who, jealous of the glory the two tribes of Judah and Benjamin were to acquire, being now free, resolved to declare war against them, in order to defeat their design of rebuilding the temple. Zerubbabel being informed

of their intentions ordered that all the workmen sholud be armed with the trowel in one hand and the sword in the other, that while they worked with one, they might defend themselves with the other, and repulse the enemy when required. * * * *

The construction of the new temple lasted forty-six years, beginning in the reign of Cyrus, and ending in that of Artaxerxes. It was consecrated in the same manner as the first one. * * * *

This second temple having been destroyed by the Romans, the Knights Masons of the present age, descendants of those who constructed it, are obliged, under the guidance of a new Zerubbabel, to raise a third to the glory of the Supreme Architect of the Universe.

SIXTEENTH DEGREE.

Prince of Jerusalem.

DECORATIONS.

The Lodge is separated in two parts, or rather, it is better to have two contiguous apartments, with an interior communication.

The first apartment represents the court of Zerubbabel, king of Jerusalem, and is hung with yellow drapery; at the concluding point of the reception it is illuminated by twenty-five lights, in five groups of five lights each.

The second apartment represents the court of Darius, successor of Cyrus, who reigned in Babylon; the

hangings are red, the throne and canopy to be of the same color as the preceding apartment.

The passage between the apartments represents the road leading from Babylon to Jerusalem.

TITLES.

The presiding officer is styled Most Equitable Prince; the Wardens Most Enlightened Princes, and the brethren Valiant Princes.

The Lodge is termed a Council.

ORNAMENTS.

Apron red, lined and bordered with yellow. It may be enriched by a painting of Solomon's temple, a square, a shield, a triangle and a hand holding a sword. The Princes wear red gloves.

The sash is yellow, trimmed with gold, on it are embroidered a pair of scales, a hand holding a sword, a dagger, five stars and two crowns.

The jewel is a gold medal; on one side is engraved a hand holding a scale-beam, on the other a two-edged sword and five stars.

The history of this degree cannot be given except in the Council.

SEVENTEENTH DEGREE.

Knights of the East and West.

This degree is generally supposed to have been established in 1118, when the Crusaders united with the Initiates of the East, under the guidance of Garimont, Patriarch of Jerusalem, and formed an armed body for the defence and protection of pilgrims to the Holy Land.

The Lodge is hung with red tapestry, strewed with golden stars.

TITLES.

The Lodge is called a Grand Council, and is composed of twenty-four members.

The presiding officer is styled Most Powerful; the other members of the Council Respectable Ancients.

The degree may be conferred on any number of qualified brethren, who are allowed to attend the sessions of the Council, without taking any part therein, and are termed Respectable Knights.

CLOTHING.

The apron is yellow, lined and bordered with red. Two scarfs are worn, one white, passing from right to left, the other black, from left to right. From the black scarf is suspended the jewel, which is a heptagonal medal, part gold and part silver. In each of the angles, on one side, are engraved the letters B.·. D.·. W.·. P.·. H.·. G.·. S.·.; beneath each letter is a star. In the centre is a silver lamb resting on the book of the seven seals. each seal bearing one of the above letters.

OBVERSE.

REVERSE.

On the other side are two swords crossed, the points upwards, and resting on a scale-beam. Like the preceding one, this degree admits of no historical elucidation.

EIGHTEENTH DEGREE.

Sovereign Prince of Rose-Croix.

FURNITURE.

There are three apartments. The first is hung with black tapestry, strewed with white tears; there are thirty-three yellow wax lights, divided into three groups of eleven each. The second represents a place of trial. The third is hung with red, and lighted with thirty-three lights, divided as in the first.

TITLES.

The Lodge is styled a Sovereign Chapter of Rose-Croix, also, of the Black Eagle, of the Pelican, of Herodom, or of St. Andrew of Scotland, all of which are symbolized in the jewel of the degree.

The presiding officer is styled Most Wise; the Wardens Most Excellent and Perfect Masters, and the members Most Powerful and Perfect Masters.

CLOTHING.

The Princes of Rose-Croix wear, over their ordinary dress, a white tunic, bordered with black, with a red cross on the breast and back. The apron is white satin, lined with black and bordered with red. On the lining is a red cross; on the front is painted, or embroidered, one face of the jewel.

They also wear a scarf, red one side and black the other; from it is suspended the jewel, which is a crowned compass, opened on a quarter circle; between the points of the compass on one side is a pelican, on the other an eagle; between these emblems rises a cross, on which is a rose. During the first part of initiation the jewel is covered, the scarf and apron are worn with the black side outward.

When a brother wishes to receive this degree, he must produce proofs of his being a Knight of the East and Sword, a Prince of Jerusalem and a Knight of the East and West. He must then apply at the door of the Chapter, with a petition for admission, which is read, and the time of his reception being determined, it is written therein, and the answer thrown to him on the floor; on which he retires to return again on the appointed day.

On his second application, before admission, he is called upon to make the following engagements:

1. That he will never reveal the place where he was received, nor the names of those present at his reception.

2. That he will conform to all the ordinances of the Chapter, and keep himself uniformly clothed, as far as he is able.

3. That he will acknowledge his Master at all times, and in all places, and never confer this degree without proper authority, as well as answer for the honesty and respectability of those whom he may hereafter propose.

4. That he will be extremely cautious in granting *this* degree, that it may not be unnecessarily multiplied.

NINETEENTH DEGREE.

Grand Pontiff—Master Adnitam.

DECORATIONS.

THE hangings are blue, strewed with gold stars. The Lodge receives light from a transparency placed behind the presiding officer.

TITLES.

The Master is called Thrice Powerful. There is but one Warden, placed in the West. The members are styled True and Faithful Brothers.

CLOTHING.

The Master is clothed in a long white satin robe, the other members in white linen ones. They are all confined by a blue girdle, on which are twelve stars, embroidered in gold. Over the dress, and passing from left to right, is worn a scarlet sash, trimmed with white; near the shoulder is embroidered an A, (*alpha*,) and near the hip an Ω, (*omega*,) and between them twelve golden stars.

The jewel, which is suspended from the scarf, is a rectangular sheet of gold, having engraved on one side an A, and on the other an Ω.

The blue tapestry in this Lodge is the symbol of lenity, fidelity and affection, which should characterize all true and faithful brothers; and the stars represent those Masons who have given evidence of their attachment to the rules and regulations of the Order, which in the end will qualify them to enter the celestial Jerusalem.

TWENTIETH DEGREE.

Noah's Patriarch;

OR,

Worshipful Grand Master of all Lodges.

When Masonry was first introduced into Europe, the Masters of Lodges were elected for life, and authority to preside was conferred with this degree.

But for half a century the office has been temporary, no one being allowed to preside in the same Lodge more than three successive years, and even then with the condition of being annually elected.

After three years' service a Master is required to pass at least one year in retirement before being re-eligible.

DECORATIONS.

Hangings blue and yellow, in allusion to the gold and azure of the clouds in which God appeared to Moses. The throne is placed on a platform, nine steps high. Behind the altar is a candlestick with nine branches, and in front of it a burning censer.

TITLES.

The chief officer of the Lodge is styled Grand Master, and represents Cyrus Artaxerxes. He is clothed with royal habiliments. There are two Wardens, who represent the two first officers of Artaxerxes.

The candidate represents Zerubbabel, king of the Israelites.

Nine Masters must be present at the opening of the Lodge.

CLOTHING.

A blue and yellow scarf, or two scarfs, one blue and the other yellow, crossed over the breast. The jewel is a golden triangle, on which is engraved the letter R.·.

HISTORY.

At the institution of this degree its recipients were directed to travel to the four points of the compass, to spread a knowledge of Masonry, and its sublime tenets, throughout the world, and to preside in all Lodges they might institute. When the Babylonian captivity ended, and Cyrus, king of Persia, empowered Zerubbabel to rebuild the temple, their love for him, and their zeal for the welfare of the craft, induced them to assemble once more in Jerusalem to assist in that great and glorious undertaking. At the destruction of this second edifice, they were again scattered over the earth, never again to return.

Numbers found their way into Scotland, where they built a town, and called it Kilwinning, where there still exists a Grand Lodge of this Order. Many of them, afterwards, by permission of the then reigning monarch, joined the Crusading armies, and their unyielding bravery gained them the respect and esteem of the Christian hosts, more especially of the Order of Knights of St. John of Jerusalem, the leaders of which were initiated into the mysteries of Free-masonry, and also received the Masons into their Order, under the title of Rose-Croix, or Pelican. After the Crusades they retired to their respective countries, carrying with them that knowledge, and diffusing that zeal to which the world is so much indebted for its present knowledge of Free-masonry.

TWENTY-FIRST DEGREE.

Prince of Liban, or Prussian Knights.

This Lodge should assemble in a retired place, the hall is so arranged as to admit the rays of the moon, by a single window, no other lights being permitted. On this account the Lodge meets only at the full moon.

TITLES.

The assembly is styled a Chapter. The Master is called Knight Lieutenant Commander; he represents Frederick II., king of Prussia, the founder of the Order.

There are six knights officers, viz: an Inspector; Master of Ceremonies; Knight of Eloquence; Guardian; Chancellor and Treasurer.

The members receive the appellation of Prussian Knights.

ARMORIAL BEARINGS.

First, blue, oval, bearing golden stars; second, black, equilateral, crest, golden arrow.

CLOTHING.

A black sash, worn from right to left, to which is suspended a golden equilateral triangle, bearing a golden arrow, with the point downwards.

The jewel of the Order, which is a silver moon, may be worn at the button hole.

Apron and gloves yellow.

This degree is founded on events connected with the building of the Tower of Babel, and the subsequent

confusion into which the workmen were thrown, as a punishment for their impious audacity in attempting to scale the battlements of heaven.

It teaches us to view with reverence the works of our Great Creator, and while it calls upon us to walk humbly and justly in His sight, it forcibly reminds us that we cannot transgress His holy laws without adequate punishment.

No banquets or rejoicings are allowed during the sessions of a Chapter.

TWENTY-SECOND DEGREE.

Grand Scotch Master, and Knights of St. Andrew;

OR,

Knights of the Royal Arc.

THERE are two apartments. The first is hung with blue, and represents a workshop on Mount Libanus. It has eleven lights. The second is tapestried with red; it is the Council of the Round Table.

TITLES.

The Lodge is called a College, and the Master is styled Most Wise.

During a portion of the ceremonies the Lodge receives the title of Council, and the Master that of Grand Patriarch. He is assisted by two inferior Grand officers.

CLOTHING.

The apron is white; in the centre is painted or em broidered, a round table; on the table, partially unrolled, plans or drawings. In some Lodges only an eye is painted on the apron. The sash is formed of the colors of the rainbow, and lined with crimson silk.

From the sash is suspended the jewel of the Order, which is a golden axe, surmounted by a crown. On one side of the blade are engraved the letters L.·. S.·. and on the handle, on the same side, A.·. A.·. C.·. D.·. X.·. Z.·. A.·. On the other side of the blade the letter S.·., and on the handle N.·. S.·. C.·. J.·. M.·. B.·. O.·.

HISTORY.

This degree is said to have been founded among those Sidonian Craftsmen who felled and prepared the timbers, in the forests of Lebanon, which were afterwards used to build the Ark of the Covenant, and the temple of Solomon.

The descendants of the founders have left the most remarkable traces of their zeal in the various ages of the world. In Greece, and the palmy days of the Roman empire, they followed the steps of conquest, and establishing colleges among the vanquished, taught them the rudiments of architecture, the first advances of civilization, and implanted the seeds of that doctrine which shall finally turn the sword into the ploughshare. They flourished also in the feudal days of England, and the "fretted aisles" of many a crumbling hall attest their previous existence, and tend to prove how much mankind has been benefited by the researches and labors of Free-masons.

TWENTY-THIRD DEGREE.

Chief of the Tabernacle.

DECORATIONS.

THE tapestry of this Lodge is white, sustained by red and black columns, arranged in pairs, and at such distances as the taste of the architect may suggest.

A portion of the hall, divided from the rest by a railing and red curtains, is termed the Sanctuary; in it is a throne elevated on a platform of seven steps; before the throne is an altar covered with red. On the altar, the bible and a poniard. Above the throne is the Ark of Alliance, surrounded with rays; on either side a representation of the sun and moon.

On the right of the first altar, and a little in front of it is the altar for sacrifices, and on the left that for incense. In the west are two candlesticks of five branches each, in the form of a pyramid; in the east, one with two branches.

TITLES.

The presiding officer is styled Sovereign Grand Sacrificator; the two Wardens, Grand Priests; the other brethren, Levites.

The Lodge is designated a Hierarchy.

CLOTHING.

The Grand Sacrificator wears a long red dress; over this is worn a yellow one, shorter than the first, and without sleeves; he wears a mitre formed of golden

tissue, in front of which is a delta, with the ineffable characters. Over his dress, and passing from left to right is a black scarf, trimmed with silver fringe, with a red rosette at the bottom, from which depends a poniard.

The Wardens, or Grand Priests, wear the same costume, with the exception of the delta, on the front of the mitres.

The Levites are clothed in white robes, over which passes a scarlet sash, trimmed with gold fringe; at the bottom is a black rosette, to which is suspended a pot of incense, the jewel of the Order.

TWENTY-FOURTH DEGREE.

Prince of the Tabernacle.

DECORATIONS.

THERE are two apartments. The first, which immediately precedes the second, is termed the Vestibule. It is adorned with the various attributes of Masonry.

The second room is of a circular form, and has forty-nine lights. The decorations of this room vary during the ceremonies of initiation. In the centre of the room is a candlestick with seven branches.

TITLES.

The Lodge is called a Hierarchy. The Master is styled Most Puissant. There are three Wardens, entitled Powerful.

CLOTHING.

A blue silk dress, with a falling collar, embellished with golden rays; the body of the dress strewed with golden stars. On the head a close crown, surrounded with stars, and surmounted by a delta. The scarf of crimson watered silk, is worn from right to left. The apron is white, lined with crimson.

TWENTY-FIFTH DEGREE.

Prince of Mercy.

DECORATIONS.

HANGINGS of green drapery, supported by nine columns, alternately red and white. At each column is an arm or branch bearing nine candles, making in all, eighty-one lights. The throne is placed beneath a canopy formed of red, white and green, and before it is a table covered with cloth formed of the same colors. The Master uses an arrow instead of a gavel; the feathered part of the arrow is stained red on one side, and green on the other; the shaft is white and the head gold. On the altar is a statue of Truth, covered with a veil, composed of the three colors of the degree.

TITLES.

The Master receives the appellation of Most Excellent. In addition to the Wardens and ordinary officers there are a Sacrificator and Guardians of the Statue.

CLOTHING.

The Most Excellent is clothed in a long tunic, made with the three colors, green, white and red. He wears a crown surrounded with arrow points. The other members wear a red apron, in the centre of which is painted or embroidered a green and white triangle, and a sash displaying the three colors of the degree; to it is suspended the jewel, which is a golden equilateral triangle.

TWENTY-SIXTH DEGREE.

Prince of the Brazen Serpent.

DECORATIONS.

THIS Lodge is festooned with red. Above the throne is a transparency representing the burning bush. In the centre of the Lodge is a truncated cone about five feet high, representing a mountain. The Lodge is enlightened by a single flambeau or torch.

TITLES.

The chief officer receives the appellation of Most Powerful Grand Master; the Wardens are called Ministers, and the brethren Knights. There is also an Inspector. The candidate is a traveller.

CLOTHING.

A scarlet sash, on which is painted or embroidered the motto: "Virtue and Courage."

The jewel is a serpent entwined around a rod, terminating in a T. It represents the serpent that Moses set up in the camp of the Israelites, by looking upon which they were healed of the wounds caused by the serpents that had pursued them in the desert. The brazen serpent was afterwards carefully preserved in the temple; but as it finally became an object of idolatry to the Jews, Hezekiah, king of Judea, caused it to be broken in pieces.

TWENTY-SEVENTH DEGREE.

Knight of the Sun, or Prince Adept.

DECORATIONS.

THERE is no drapery peculiar to this degree; the pannels of the walls may be painted to represent fields, mountains, forests, in short, any landscape, whether wild or cultivated.

A large transparency serves at once to represent the sun and to enlighten the hall, and is placed immediately over the presiding officer. This sun occupies the area of a triangle, which is inscribed within a circle; in each of the angles is painted the letter S, abbreviations of *stella*, *sedet*, *soli*, (science, wisdom, morality.)

In some Lodges, instead of the transparent sun, a large light is placed in the centre of the room, before which is a glass globe filled with water.

TITLES.

The first officer is styled Adam, the father of the human race. There is but one Warden, called Truth, who also fills several functions usually represented by different officers.

CLOTHING.

The Master wears a scarlet robe, with a pale yellow mantle; he holds in his hand a blue sceptre, on the end of which is a golden globe. The Warden has a white rod, at its extremity is a golden eye. The members wear a white watered scarf, on which is painted or embroidered an eye.

This Council is composed of seven members; it may however be extended to twelve; the five supernumerary members receive a title by which they are distinguished from the rest.

Mankind is so full of error and falsehood, that though they search for happiness, few have knocked at the door of true light, which conducts us to felicity. The Knights of the Sun are therefore instructed to go among men, and to use their best efforts to inspire them with a knowledge of truth, which is the pure source of all perfection.

TWENTY-EIGHTH DEGREE.

Sovereign Commandant of the Temple.

DECORATIONS.

HANGINGS red, columns black, each one has a branch affixed, which bears a torch. The throne and canopy are red, strewed with black tears. In the centre of the Lodge is a chandelier, bearing twenty-seven lights in three rows; twelve in the lowest, nine in the second and six in the upper one. Twenty-seven other lights are placed on a round table, about which the Commanders take their seats.

TITLES.

The Lodge is styled a Court; the chief officer, Most Puissant; the Wardens, Sovereign Commanders, and the members, Commanders.

CLOTHING.

The Most Puissant wears a white robe and a scarlet mantle, trimmed with ermine, and on his head a royal crown. The apron is red, lined and bordered with black; on the flap is a Teutonic cross, surrounded by a wreath of laurels; beneath the flap is a key; the whole should be painted or embroidered in gold. The gloves are white, lined and trimmed with scarlet. A white collar trimmed with red is worn around the neck, from it is suspended the jewel, which is a golden triangle.

The Commanders also wear a red scarf, bordered with black, passing from right to left; from this is suspended the Commanders' cross, made of enamelled gold.

The Court is opened with solemn prayer, and the Most Puissant recites the following passage of scripture:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.—Exod. xv. 1–2.

During the ceremonies the candidate is invested with a *laurel wreath*. It symbolizes the antiquity of the Order; our faith in the Great Architect of the universe, and our reverence for the Masonic institution. He is also presented with a *palm*, ornamented with five crosses. This emblem denotes the union and benevolence which should ever prevail among the members of this degree; it teaches us that the unfortunate should ever find succor among us, and that true delight is found in wiping away the tears of the wretched. He receives the *apron* and *gloves* as emblems of his rank in, and privileges among the craft. The *key*, while it calls to his attention the sublime mysteries of the Order, reminds him that he should set a careful watch upon his thoughts, words and actions, and the *jewel*, while it reminds him of his vows, teaches him that a faithful adherence to them will console his dying moments with the hope of a blissful immortality.

The ceremonies conclude with an impressive exhortation to the candidate.

TWENTY-NINTH DEGREE.

King of Palestine, or Patriarch of the Crusades.

DECORATIONS.

Red drapery supported by white columns. The seats for the Master and Wardens are red, trimmed with gold fringe; those for the members are blue.

The cross of St. Andrew is placed in each corner of the room, and immediately in front of each cross are four lights, making sixteen in all. The whole number of lights required, is eighty-one, viz: two on the altar; seven groups of nine each, and the sixteen before mentioned.

TITLES.

The Lodge is called a Grand Lodge. The Master is styled Patriarch, and the brethren Respectable Masters.

CLOTHING.

A scarlet robe; sash of the same color, with a red and green rosette, from which hangs the jewel. A green collar, trimmed with red, is sometimes worn in place of the scarf. A white silk girdle with gold fringe.

The jewel is a compass within three triangles, which are enclosed in a larger one, beneath which is a square reversed, with a poniard in the angle.

When the collar is worn, the jewel is St. Andrew's cross, surmounted by a crown. At the junction or centre of the cross, is the letter J, enclosed in a triangle within a circle, from the circle depends a key. On the extremities of the cross are the letters B. J. M. N.

THIRTIETH DEGREE

Grand Inspector, Inquisitor Commander,

OR,

Knight of Phenix.

DECORATIONS.

WHITE hangings, sustained by eight gilded columns.

TITLES.

The Lodge is called a Sovereign Tribunal. The Master receives the title of Perfect President; the Wardens that of Inspectors; the Secretary that of Chancellor, and the other members that of Most Enlightened.

CLOTHING.

No apron is worn in the Sovereign Tribunal. When the members visit Lodges of inferior degrees, they may wear a white apron, on the flap of which is embroidered a Teutonic cross, which belongs to the degree.

A white collar is worn, on which is embroidered a triangle surrounded with rays, in the centre of which is the number 30, in ineffable characters.

In inferior Lodges, the Grand Inspectors wear, instead of the collar, a gold chain, from which is suspended the cross of the Order; the links of the chain are composed of the various emblems of the symbolic degrees.

A silver cross is the jewel of this degree.

THIRTY-FIRST DEGREE.

Knight of K + H., or White and Black Eagle.

DECORATIONS.

THE ceremonies of this degree require four apartments. The first is hung with black, and lighted by a single lamp of triangular form, suspended from the ceiling. Immediately adjoining this room, and communicating with it, is a closet or cave, which is entered by descending several steps. There is no light but the one used in conducting the candidate. It is the Chamber of Reflection, and contains emblems of mortality.

The second apartment is hung with white; in the centre of it are two altars; on one is a lamp which serves to illuminate it; on the other a chafing dish filled with burning coals, with incense beside it.

The third apartment is draperied with blue; the ceiling is vaulted and strewn with stars; it is lighted by three yellow tapers.

The color of the fourth apartment is red. In the east is a throne, above which is a crowned double eagle, its wings opened, and holding a dagger in its claws. A black ribbon is passed about its neck, and to it is suspended the cross of the Order. On the breast is an equilateral triangle, in the centre of which are the Hebrew characters אדגו and surrounding it the device: "*Nec proditor, nec proditor, innocens feret.*"

The canopy is formed of black and white velvet, ornamented with red Teutonic crosses. Behind the throne are the standards of the Order; one with a

white ground, green cross and the device, "*The will of God;*" the other, green, having on one side the red Teutonic cross, and on the other the double black eagle, surrounded by the motto, "*Victory or death,*" embroidered in silver. Nine tapers enlighten this hall.

TITLES.

The Lodge, when not engaged in the ceremonies of initiation, is held in the third chamber, and is then styled a Forum or Tribunal. The Senior Warden, assisted by two Judges, presides. He wears on his breast an allegorical representation of Truth.

When held in the fourth apartment, the Lodge is called a Senate. The chief officer is styled Grand Master or Grand Commander; he is addressed as Thrice Powerful, and represents Frederick II, king of Prussia. The brethren are called Knights, and address each other in the second person singular.

CLOTHING.

A white tunic trimmed with black, open at the sides, and confined by a black girdle trimmed with silver fringe. A dagger with the hilt composed of ivory and ebony, is worn in the belt. The rim of the hat is turned up in front, and ornamented with a silver sun, surrounded with golden rays.

When not in full costume, the knights of this degree wear a red girdle and a black scarf, passing from left to right, to which is suspended a poniard. On the sash are embroidered two red crosses, and the double eagle, and the letters C.·. K.·. H.·. in silver. If preferred, a black collar ornamented with two red crosses, *may* be worn instead of the scarf. No apron.

In some Lodges the knights wear the boots, cuirass and helmet of the ancient Knights Templars.

The jewel is a red enamelled cross, suspended from the neck, or attached to a button-hole on the left side. Another jewel sometimes worn, is a red enamelled cross, in the centre of which is a pearl medallion, having on one side the letters J.·. M.·. and on the other. a skull pierced with a dagger.

When a knight of this degree visits an inferior Lodge, he may dispense with the costume above described, with the exception of the sash, and wear a white apron, lined and bordered with red or black; on the flap is embroidered the red cross, and on the area, the double eagle of the Order.

This degree is intimately connected with the ancient Order of the Knights Templars, a history of whose destruction by the united efforts of Philip, king of France, and Pope Clement V, forms part of the instruction given the candidate.* The black scarf of the Order is an emblem of mourning for the extinction of the Knights Templars, and the death of James De Molay, their Grand Master.

During the ceremonies the sublime prayer of James De Molay is recited, and the candidate is forcibly impressed with the necessity of admitting to the mysteries of this degree, those and those only, who have proved themselves faithful and TRUE MASONS. The ceremony concludes with the following charge:

"We congratulate you, Sir Knight, that your uniform good conduct, your zeal and devotion to Masonry, have rendered you worthy of being admitted to this

* Vide Knights Templars' degree.

sublime degree. The confidence we have reposed in you, will, we trust, be a sufficient incentive, to guide your future actions in such a manner, that we shall have no cause to repent your initiation. You are now in the rank of those who shall be chosen to the great work; your name being placed in the urn of election; we trust that to the reflections of your past life will be added, the true happiness you desire, and which we sincerely wish you.

THIRTY-SECOND DEGREE.

Sovereign Prince of the Royal Secret;

OR,

Ne Plus Ultra of Masonry.

DECORATIONS.

THIS Lodge should be held on elevated ground. The hangings are black, spread with tears, skeletons, skulls and cross bones, embroidered in silver.

The throne is raised on a platform of seven steps; the Wardens are placed under separate canopies. In front of each Warden is a table covered with a scarlet cloth, trimmed with black; on the front of this cover are embroidered in black the letters, N.·. K.·. M.·. K.·.

A balustrade divides the Lodge in two parts, east and west. In the west is traced the plan of the Encampment, as follows:

Its contour is a nonagon, in which is inscribed a heptagon; in the heptagon is a pentagon; in the latter, an equilateral triangle; and finally in the triangle a circle; these figures represent the mystic numbers, 1, 3, 5, 7 and 9.

In the space between the heptagon and pentagon, and parallel to the sides of the latter figure, are five standards.

The first is purple; on it are embroidered the Ark of Alliance, and the device, *Laus Deo.*

The second is azure; bearing a golden, lion with a collar about his neck, and holding a key in his mouth; device, *Ad majorem, Dei gloriam.*

The third is silver; it bears a winged heart, surmounted with flames, above which is a laurel wreath.

The fourth is green; it bears a crowned double eagle, holding a sword in the right claw, and a bleeding heart in the left.

The fifth is gold, and on it is a bull.

On the sides of the nonagon are nine tents, and at the angles nine pennants, of the same colors as the flags of the tents that precede them. The pennants are marked with figures, and the tents are designated by letters disposed from right to left, in the following order: I.·. N.·. O.·. N.·. X.·. I.·. L.·. A.·. S.·.

These nine tents represent the divisions of the Masonic army, as follows:

Tent I, flag and pennon blue. Represents the three symbolic degrees, Master, Craftsman and Apprentice.

Tent N, flag and pennon green. The tent of Perfect Masters.

Tent O, flag and pennon red and green. The tent of Intendant of the Buildings and Intimate Secretary.

Tent N, flag and pennon red and black, in checkers. The tent of Provost and Judge.

Tent X, flag and pennon black. The tent of the Elect of Nine and Grand Master Architect.

Tent I, flag and pennon black and red. The tent of the Sublime Elected Knights, and Elect of Fifteen.

Tent L, flag and pennon red. The tent of the Grand Elect.

Tent A, flag and pennon light green. The tent of the Knights of the East, or Sword.

Tent S, flag and pennon white, spotted with red. The tent of the Princes of Rose Croix, Knights of the East and West, and the Princes of Jerusalem.

TITLES.

The Lodge is styled Consistory.

The Master is styled Sovereign of Sovereigns, Grand Prince, Illustrious Commander-in-Chief, and represents Frederick II, king of Prussia. The two Wardens are Lieutenant Commanders, and the Orator Minister of State. There are, in addition to these officers, a Gradn Chancellor, Grand Secretary, Grand Treasurer and Grand Captain of the Guards.

CLOTHING.

The presiding officer is clothed in the modern costume of royalty; he is armed with a sword and shield. On a table before him is his sceptre and a balance. The Lieutenant Commanders have also a sword and shield, and military hats. The officers, and at least six of the members should be clothed in red, and stationed in the East. Neither the officers or members

in costume wear any apron. They have the sash of the Order, to which is suspended the jewel, a golden Teutonic cross.

The sash is black, embroidered with silver; at its extremity is embroidered a red cross, in the centre of which the double eagle is embroidered in silver. The sash is lined with red, and on the lining is embroidered a Teutonic cross in black. The girdle is black, fringed with silver, and has a red cross embroidered in front. The apron is white, lined and bordered with red. On the flap is embroidered a red cross bound with silver. In the centre is the Encampment of the Princes.

The Thirty-second degree can only be conferred by authority of the Supreme Council of the Thirty third, and in the presence of three Sovereign Grand Inspectors General. It furnishes a history peculiar to itself, of the origin of Masonry, and an explanation of the symbolic meaning of the preceding degrees.

THIRTY-THIRD DEGREE.

Sovereign Grand Inspector General.

DECORATIONS.

HANGINGS purple; skeletons, death's-heads, cross-bones, etc., painted or embroidered thereon.

Beneath the canopy is a transparency representing a delta, in the centre of which are seen the characters, יהוה. Toward the centre of the room is a quadrangular pedestal, covered with scarlet cloth, on which rests the holy bible, covered with a naked sword. On the left of the pedestal, is placed the white banner of the Order. Over the interior portion of the entrance, is a blue scarf, bearing the device, *Deus meumque jus.* In the east, is a candlestick with five branches; in the west, one with three branches; in the north, one with a single branch, and in the south, another with two; producing altogether eleven lights.

TITLES.

The Assembly is a Supreme Council.

The Grand Master is styled Most Powerful Sovereign Grand Commander, and represents Frederick II, king of Prussia. The other officers are, Illustrious Deputy Grand Commander; Sovereign Lieutenant Commander; Illustrious Grand Secretary; Illustrious Minister of State; Illustrious Grand Treasurer; Illustrious Grand Keeper of the Seals; Illustrious Master of Ceremonies; Illustrious Captain of the Guards. The members of the Council are styled Illustrious Sovereign Grand Inspectors General.

CLOTHING.

The Most Powerful Grand Commander is clothed in a robe of scarlet satin, bordered with white. He wears a royal crown, and has a naked sword in his right hand. The Lieutenant Grand Commander has a blue dress, a ducal crown, and a drawn sword. The Captain of the Guards wears an ancient military costume. All the members of the Supreme Council, wear a white watered silk scarf, embroidered, bound and fringed with gold. At the bottom of the sash is a white, red and green rosette. On the front is embroidered in gold, a delta, surrounded with rays; on two sides of the delta a poniard directed toward the centre, in which are the figures 33, in Arabic characters. The sash is worn from left to right. On the left side of the coat is worn a red Teutonic cross.

The jewel is a large black eagle, with two heads, and crowned, having the wings opened as if about to fly, holding a sword in the claws. The beak, claws and sword are gold. The jewel may be worn suspended from the sash, or from a gold chain passed around the neck.

This degree, which is the chief tribunal of masonry in the rite to which it belongs, was instituted in the year 1786, under the following circumstances:

By the constitutions of the Scotch rite, which were ratified on the 25th of October, 1762, the king of Prussia was proclaimed as its chief, with the title of Sovereign Grand Inspector General and Grand Commander. The higher Councils and Chapters could not be opened without his presence, or that of a substitute appointed by him. All the transactions of the Con-

sistory of the thirty-second degree, then the highest, required his sanction, or that of his substitute, and various other masonic prerogatives were attached to his office.

No provision had, however, been made in the constitutions for his successor, and as it was absolutely necessary that some arrangements should be made, by which the supreme power should not become extinct on his death, the king established the thirty-third degree, out of the possessors of which, the Supreme Council is formed; a body possessing all the masonic rights and prerogatives formerly exercised by the king of Prussia.

Not more than one Supreme Council can exist in each state, and it must be composed of nine members, called Sovereign Grand Inspectors General, five of whom, at least, must profess the Christian religion. Not less than three constitute a quorum for the transaction of business.

In 1765, the Lodges and Councils of the superior degrees, being extended throughout the continent of Europe, Frederick II. king of Prussia, as Grand Commander of the Order of Prince of the Royal Secret, was acknowledged as the head of the Scotch rite. The Duke of Sudermania was his deputy in Sweden, and Louis of Bourbon in France.

On the 25th of October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all masonic bodies, working in the Scotch rite, over the two hemispheres.

In the same year, they were transmitted to Stephen Morin, who had been appointed in August, 1761, Inspector General for the New World, by the Grand Con-

sistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville. Substitute General of the Order.

When Morin arrived in America, he, agreeably to his patent, appointed a Deputy Inspector General. This honor was conferred on M. Hayes, with the power of appointing others where necessary.

Hayes appointed Isaac Da Costa, Deputy Inspector General for the state of South Carolina, who, in 1783, established a Sublime Grand Lodge of Perfection in Charleston. After Da Costa's death, Joseph Myers was appointed to succeed him, by Hayes, who also appointed Solomon Bush, Deputy Inspector General for Pennsylvania, and Barend M. Spitzer, for Georgia; which appointments were confirmed by a Council of Inspectors that convened in Philadelphia, on the 15th of June, 1781.

On the 1st of May, 1786, the Grand Constitution of the Supreme Council of the thirty-third degree, was ratified by the King of Prussia, by which the masonic prerogatives of Inspectors were deposited in a Council consisting of nine brethren in each nation.

On the 20th of February, 1788, a Grand Council of Princes of Jerusalem was opened in Charleston, by Myers, Spitzer and A. Forst, Deputy Inspector General for Virginia.

In 1795, Colonel John Mitchell was appointed by Spitzer, a Deputy Inspector General, in the place of Myers, who had removed; but he was restricted from acting until after Myers' death, which took place in the following year.

On the 31st of May, 1801, the Supreme Council of the thirty-third degree was opened in Charleston, with

the grand honors of Masonry, by John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General, and in the course of the succeeding two years, the whole number of Inspectors General was completed.

This was the origin of the Scotch rite in the United States, of which there now exist two Supreme Councils; one at Charleston, South Carolina, and another in the city of New York.

CONCLUDING REMARKS.

THE degrees which have thus far been treated of, constitute all the working degrees known to the body of Masonry. Many others have, at various times, been conferred, under the name of *side degrees*, as the Knights of the Round Table, Knights of the Garter, Knights of Jericho, Mediterranean Pass, Secret Monitor, etc. Some of them inculcate useful lessons; others are too trifling to be admitted within the same walls where genuine Masonry is practised, and, in fact, several Grand Lodges have forbidden their admission into the Lodges under their jurisdiction. The degree of Secret Monitor seems to be an exception to the general rule, and, from its really valuable character, has become extensively known in the United States. During its ceremonies, which are simple and concise, the affecting history of the love of Jonathan unto David is recited.

Having thus elucidated the various forms and ceremonies connected with our institution in such a manner as, we trust, will meet with the approbation of all true craftsmen, we now propose to make some observations on the ancient landmarks and regulations which govern the Order. Although they are so plain that "he who runs may read," yet there seems to have arisen a great variety of opinions touching them, and errors have been fostered by too great inattention to that ancient charge which enjoins upon us to search the Book of Constitutions. To harmonize all dissensions, and to promote unanimity on the subject, is the only object we have in view, and having consulted the best authorities on the rules which we shall lay down, we crave for them the attention of every well-wisher of the craft.

THE LODGE.

A Lodge of Free-masons must be *legally constituted;* that is, it must be in possession of a charter, or warrant, issuing from the Grand Lodge from under whose jurisdiction it hails. The warrant must be in full force, for if it has been revoked or annulled by the Grand body from which it emanated, the Lodge ceases to be legally

constituted, and all its proceedings are void. A body of Masons, therefore, who assemble to transact business without the authority of a warrant, or with a warrant which has been annulled, are justly termed "clandestine," are guilty of un-masonic conduct, and, by the act itself, become expelled from the Order.

This restriction, as we have noted in our introductory remarks, has not always existed. In the earlier ages each Lodge was a sovereign in itself, and possessed the inherent right of assembling at its own option, and directing its own affairs; but on the formation of Grand Lodges, this inherent right of assembling was voluntarily surrendered by the brethren and the Lodges, and vested in the Grand Lodge; and from this time warrants of constitution date their existence.

Furnished with a warrant, the necessary furniture, and a constitutional number of brethren, a Lodge is said to be regularly convened, and is then subject to the will and pleasure of its Worshipful Master. Speaking of this officer, Mackey, in his "Lexicon of Free-masonry," says:—"The power of a Master in his Lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision to that of the Lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his Lodge, for as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case. This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may now be considered a settled law of Masonry. He is elected annually, but must have previously presided as Warden, except in the case of a newly constituted Lodge, or where every Past Master and Warden, as well as the present Master, have refused to serve, or have died, resigned, or been expelled."

Although the writer above quoted has ever been considered unquestionable authority, yet we must be allowed to write down his proposition as an absurdity. The right of appeal we consider as sacred to the members of all organizations of men, more especially Masons, one on which we feel the decisions of Grand Lodges would be directly the reverse of those formerly given. It is one of the most gratifying features of our institution that it conforms itself to the laws and customs of the particular country where it exists,

hence, though an appeal should not be tolerated in a monarchial government, it could not be denied in a republic.

But in all countries the Master has the right of congregating his Lodge at his own option, and of closing it when he thinks proper. Due respect should, at all times, be paid him, and the true craftsman will ever avoid private committees, levity of conduct, or inattention to the solemn ceremonies of the Lodge.

In case of the death, removal, inability, or expulsion of the Master, the Senior Warden assumes his duties, and presides over the Lodge for the remainder of his term of office. It sometimes occurs, however, that the Senior Warden, through courtesy, allows a former Past Master to preside in his stead, but, in such a case, the latter officer derives his authority from the Warden, and can assume no power without his consent. The same rule applies to the Junior Warden, in case of the absence both of the Master and the Senior Warden, and arises from the fact that the warrant is granted to the first three officers of the Lodge, and not to the Past Masters or the members. From this it follows that no Master *ad interim* can be elected while a Warden remains, but a vacancy in the Wardens may be filled by dispensation,* due regard being had to the right of succession.

When a candidate has been proposed, and the Lodge proceeds to ballot for him, one black ball—with a good reason assigned, of which the Master is a competent judge—or two black balls, without any reason being given, reject him. If a candidate be rejected, he can apply to no other Lodge for admission; if admitted at all, it must be in the Lodge where he first applied; but, as the time for a new application has never been specified, it is held that a rejected candidate may apply for a reconsideration of his case at any time.

When a brother, who had been expelled or suspended by a Lodge, is reinstated by the Lodge which had expelled or suspended him, he is at once restored to all his Masonic rights and privileges, just as if no such sentence had ever been passed upon him; but no Lodge has the power of reinstating except the one which inflicted the original punishment. This rule, however, does not apply to the Grand Lodge, which, as the supreme Masonic tribunal, may reinstate any expelled or suspended Mason within its jurisdiction, whenever the circumstances in the case may seem to warrant such

* In some jurisdictions no dispensation is required.

an exercise of prerogative.* While on this point we may remark that it has generally been taken for granted, that when the Grand Master or his Deputy visits a Lodge, he or they have a right, at all times, to assume the chair. This rule admits of some modification, for while we admit the Grand Master's claim when officially visiting the Lodges under his jurisdiction, for the purpose of examining their work and general condition, yet it must be conceded that circumstances may and do arise which would render such a proceeding on his part highly improper. It may be remarked, that the good sense of the visiting officer would prompt him to refuse the chair when not on official business; but we wish to have him considered as declining a courtesy rather than waiving a right.

"It is contrary to the principles of Free-masonry to inflict pecuniary fines for non-attendance. The obligations and duties inculcated by the Order are of such a nature as to compel the attendance of its officers and members, who are without reasonable excuse. It would, therefore, be a descent in the grade of punishment, and manifestly tend to weaken the solemn nature of those obligations which every member contracts, were the Lodge to attempt the imposition of any trifling pecuniary penalty for inexcusable absence. The regular attendance of each brother at his Lodge is strictly insisted on in the ancient charges, which prescribe as a rule—'That no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.' This regulation has been perpetuated by the modern constitutions."

Every Mason who is a working brother, that is to say, who is a paying member of a Lodge, has a right to visit any other Lodge as often as it may suit his convenience or pleasure. The right is guaranteed to every Mason by the most ancient regulations. In the "Ancient Charges and Regulations," every brother is charged to receive and cherish a strange brother, to give him work if he have any, and otherwise to "refresh him with money to the next Lodge." This regulation is explicit. It not only infers the right of visiting, but it declares the strange brother shall be welcomed. It refers, however, only to the case of "strange fellowes," whom we now denominate transient brethren. But in the case of brethren who reside in the place where the Lodge is situated to which

* It should be understood that this reinstatement does not restore him to membership in his Lodge

they demand admittance, other and subsequent regulations have been created. In this case it seems to be necessary that the visiting brother shall be a member of some other Lodge. This doctrine is expressed in the following sections of the Constitutions of the Grand Lodge of England. "A brother who is not a subscribing member to some Lodge shall not be permitted to visit any one Lodge in the town or place where he resides more than once during his secession from the craft."

A non-subscribing brother is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterwards he is excluded, in order to discountenance those brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support.

Another regulation on this subject is, that no visitor can be admitted into a Lodge unless he is personally vouched for by a brother present, or has submitted to a due examination.

A fourth regulation, and one that has lately given occasion to considerable discussion, is, that a strange brother shall furnish the Lodge he desires to visit with a certificate of his good standing in the Order. The regulation requiring certificates has been said by some to be an innovation, and we endorse the opinion. A certificate is, of all things, the most repugnant to the principle—to the idea of genuine Masonry; besides, it cannot be of the least possible use, because no visitor can be admitted on a certificate alone, and if he possess the required qualifications he cannot be refused though he be without one.

The right of visit may, therefore, be regulated by the following principles. Transient brethren may visit Lodges, provided they prove themselves qualified by a voucher or by examination, and resident brethren, after the first visit, only while they are contributing members to the Order.

Expulsion is the highest Masonic penalty that can be imposed by a Lodge upon any of its delinquent members. We shall, therefore, give it more than a passing notice, and treat, *first*, of its effects; *second*, of the proper tribunal to impose it; *third*, of the persons who may be subject to it; and, *fourth*, of the offences for which it may be inflicted.

1. Expulsion from a Lodge deprives the party expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular Lodge from which he has been rejected, but also

of those which were inherent in him as a member of the fraternity at large. He is, at once, as completely divested of his Masonic character, as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any Lodge, nor unite in any of the public or private ceremonies of the Order. He is considered as being without the pale, and it would be criminal in any brother, aware of his expulsion, even to hold communication with him on Masonic subjects.

2. The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate Lodge tries its delinquent member, and, if guilty, declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has confirmed it. And it is optional with the Grand Lodge to do so, or, as is frequently done, to reverse the decision, and reinstate the brother. Some of the Lodges in this country claim the right to expel, independently of the action of the Grand Lodge, but the claim is not valid. The very fact that an expulsion is a penalty affecting the general relations of the punished party with the whole fraternity, proves that its exercise never could, with propriety, be entrusted to a body so circumscribed in its authority as a subordinate Lodge. Besides, the general practice of the fraternity is against it. The subordinate Lodges may suspend, and report the case to the Grand Lodge. If the offence and evidence be sufficient, expulsion is decreed.

3. All Masons, whether members of Lodges or not, are subject to the infliction of this punishment, when found to merit it. We have already said that resignation or withdrawal from the Order does not cancel a Mason's obligations, nor exempt him from that wholesome control which the Order exercises over the moral conduct of its members. The fact that a Mason, not a member of any particular Lodge, who has been guilty of immoral or unmasonic conduct, can be tried and punished by any Lodge within whose jurisdiction he may be residing, is without doubt. Every member of the fraternity is accountable for his conduct, as a Mason, to any regularly constituted Lodge; but if he be a member of a particular Lodge, he is more immediately accountable to that Lodge. Hence the difference between those brethren who are members of a

Lodge and those who are not, is, that the members are bound to obey the by-laws of their own particular Lodges, in addition to the general duty to the fraternity. Again, every Mason is bound to obey the summons of a Lodge of Master Masons, whether he be a member or otherwise. This obligation on the part of an individual, clearly implies a power in the Lodge, to investigate and control his conduct in all things which concern the interest of the institution. This power cannot be confined to those brethren who are members of Lodges, for the obligation is general.

4. Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offence visited with expulsion. As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be lightly imposed, nor imposed for the violation of any masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Mason and his Order. If sanctioned by silence or impunity, it would bring discredit on the institution, and tend to impair its usefulness. A Mason who is a bad man, is to the fraternity what a mortified limb is to the body, and should be treated with the same mode of cure; he should be cut off, lest his example spread, and disease be propagated through the constitution. But it is too much the custom of Lodges in this country, to extend this remedy to cases neither deserving nor requiring its application. We allude here, particularly, to expulsion for non-payment of Lodge dues. Upon the principle just laid down, this is neither kind nor consistent. The payment of arrears is a contract, in which the only parties are a particular Lodge and its members, of which contract the body at large knows nothing. The system of arrears was unknown in former years, and has only been established of late for the sake of convenience. Even now there are some Lodges where it does not prevail; and no Grand Lodge has ever yet attempted to control or regulate it—thus tacitly admitting that it forms no part of the general regulations of the Order. Hence, the non-payment of arrears is a violation of a special and voluntary obligation to a particular Lodge, and not of any general duty to the fraternity at large. The punishment, therefore, inflicted should be one affecting the relations of the delinquent with the Lodge whose by-laws he has infringed, and not a general one, affecting his relations with the whole Order; but expulsion has this latter effect, and is, therefore, inconsistent and unjust. And as it is a punishment too often

inflicted upon poverty, it is unkind. A Lodge might, in this case, forfeit or suspend the membership of the defaulter in his own Lodge, but such suspension should not affect his general and inherent rights.

One other question arises. Does expulsion from one of what is called the higher degrees of Masonry, such as a Chapter or Encampment, affect the relations of the expelled party to Blue Masonry? We answer, unhesitatingly, it does not. A Chapter of Royal Arch Masons, for instance, is not, and cannot be recognized as a Masonic body by a Lodge of Master Masons. "They hear them so to be, but they do not know them so to be," by any of the modes of recognition known to Masonry. The acts, therefore, of a Chapter cannot be recognized by a Master's Lodge any more than the acts of a literary or charitable society wholly unconnected with the Order. Again: by the present organization of Free-masonry, Grand Lodges are the supreme Masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the institution, would be interfered with by another body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees. Because, as they are composed of Blue Masons, the members could not, of right, sit and hold communication on Masonic subjects with one who was an expelled Mason.

No brother should be allowed to resign unless he be, at the time, in good standing. Some Lodges, however, from a mistaken feeling of kindness, have permitted a member to resign rather than resort to the penalty of suspension or expulsion. This is manifestly wrong. If a mason be too bad to belong to a particular Lodge, he is too bad to belong to the Order in general. Besides, the acceptation of a letter of resignation is a kind of tacit acknowledgment that the character of the resigning member is free from reproach. Hence, other Lodges are thus deceived into the admission of one who should, originally, have been cut off by the Lodge from which he had resigned. The resignation of a member dissolves all connection between himself and his former Lodge, but it does not affect his general relation to the Order.

A Lodge cannot, at an extra communication, repeal, annul, or alter a resolution that has been adopted at a previous regular one.

A Lodge may instruct its officers for their government while in the Grand Lodge.

The seniority of Lodges is determined by the date of their warrants, without regard to their numbers.

The duty of closing the Lodge is as imperative, and the ceremonies as solemn as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste, but everything should be performed with order and precision, so that no brother shall go away dissatisfied. From the very nature of our constitution a Lodge cannot, properly, be adjourned. It must either be closed in due form, or the brethren called off to refreshment; but an adjournment on motion, as in other societies, is unknown to our Order. The Master can, alone, dismiss the brethren, and that dismission must take place after a settled usage. In Grand Lodges, which meet for several days successively, the session is generally continued from day to day, by adjournment at the termination of each day's sitting, and is regarded as a continuation of the same session.

CLOTHING AND JEWELS

NOT BEFORE ENUMERATED.

THE jewels of a Master's Lodge are suspended from blue velvet collars, bordered and embroidered with silver. At the point is a blue rosette, in the centre of which is a silver five-pointed star.

The apron is white, lined and bordered with blue. On the flap is delineated an eye, and on the area selections from the Master's carpet. A blue silk scarf, trimmed with silver, having a blue rosette at the shoulder and hip, is worn from left to right.

JEWELS.

The W. Master	wears	a square.
The P. Master	"	a compass opened on a quarter circle.
The S. Warden	"	a level.
The J. Warden	"	a plumb.
The Secretary	"	cross pens.
The Treasurer	"	cross keys.
The S. Deacon	"	a dirk.
The J. Deacon	"	a stone-hammer.
The Stewards	"	a cornucopia.
The M's of Ceremonies	"	cross swords.
The Tyler	"	a sabre.

These jewels are made of silver, and may be enriched with precious stones, or other ornaments, as the taste or means of the Lodge may dictate.

GRAND LODGE.

CLOTHING.

The collars of a Grand Lodge, should be made of royal purple silk velvet, enriched with gold embroidery and trimmings. At the point of the collar is a purple rosette, with a gold star in the centre. The apron white, lined and trimmed with purple and gold. The collars and aprons of a Grand Lodge should be made to correspond, in richness, to the grade of the officer for whom they are intended.

JEWELS.

The jewels of the Grand Lodge are made of gold, and suspended in a circle or wreath.

The Grand Master wears a compass opened on a quarter circle; in the centre is suspended a medallion representing the sun.

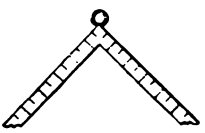
The Past G. Master the same, with a triangle.

The Deputy G. Master	wears	a square.
The S. G. Warden	"	a level.
The J. G. Warden	"	a plumb.
The G. Secretary	"	cross pens.
The G. Treasurer	"	cross keys.
The G. Chaplains	"	the Holy Bible.
The G. Marshal	"	a scroll and sword crossed.
The G. Standard Bearer	"	a plate, representing a banner.
The G. Sword Bearer	"	a straight sword.
The G. Stewards	"	a cornucopia.
The G. Deacons	"	a dove, bearing an olive branch.
The G. Pursuivant	"	a sword and trumpet crossed.
The G. Tyler	"	cross swords.

ROYAL ARCH CHAPTER.

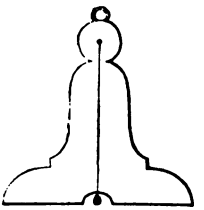
This organization of Masons, when engaged in conferring the preparatory degrees, is opened as a Mark Master's Lodge, a Past Master's Lodge, etc., and a corresponding distinction is to be made in the clothing or regalia. Thus the jewels of a Mark Master's Lodge should be suspended from collars of purple velvet, as a symbol of union between the Symbolic or Blue Lodge, and the scarlet of the Royal Arch. The collars for the Royal Arch degree are scarlet, trimmed with

BLUE LODGE JEWELS.

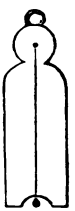


W Master.

P. Mas'er.

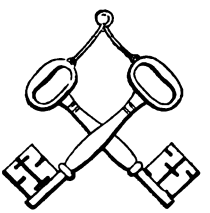


S. Warden.

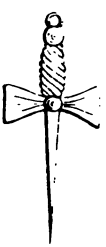


J. Warden.

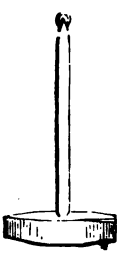
Secretary.



Treasurer.



S. Deacon.



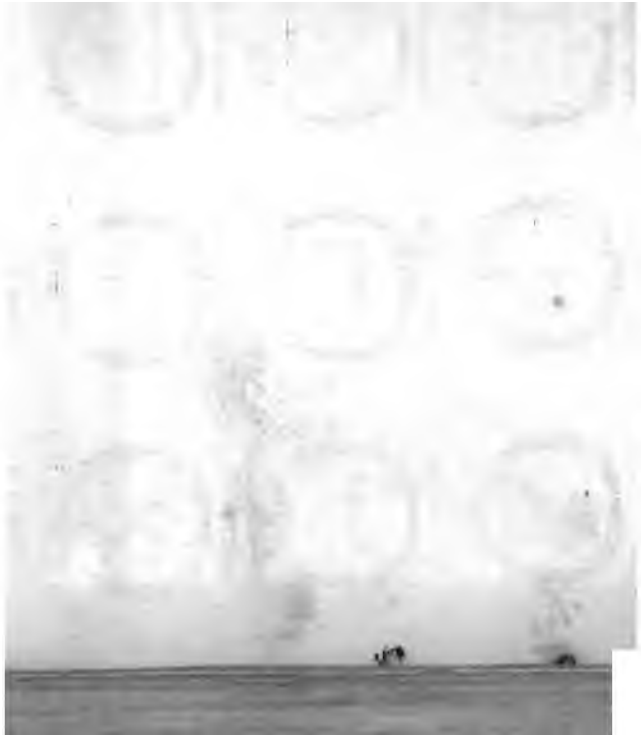
J. Deacon.

Tyler.

Steward.

Masters of Ceremonies.

Steward.



GRAND LODGE JEWELS.

Grand Master.

P. G. Master.

D. G. Master.

S. G. Warden.

J. G. Warden.

Grand Secretary.

Grand Treasurer.

Grand Chaplain.

Grand Marshal.

G. Stand. Bearer.

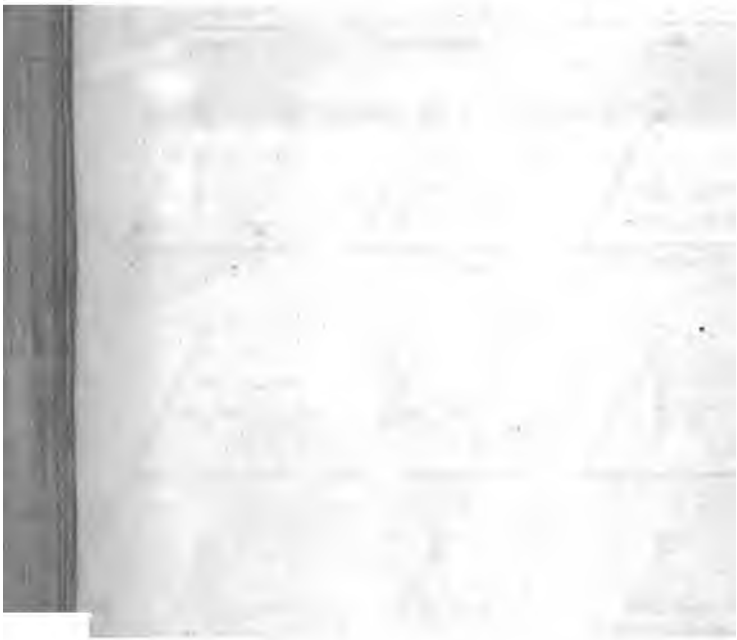
G. Sword Bearer.

Grand Stewards.

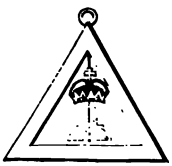
Grand Deacons.

Grand Pursuivant.

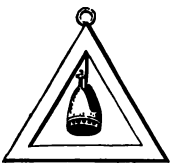
Grand Tyler.



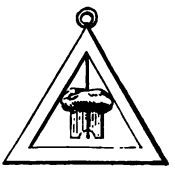
ROYAL ARCH JEWELS.



King.

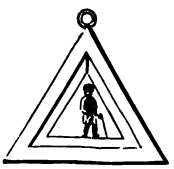


High Priest.



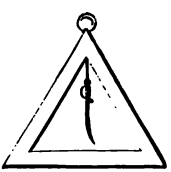
Scribe.

Capt. of the Host.

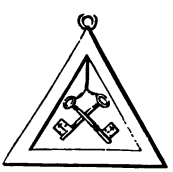


Principal Sojourner.

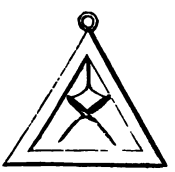
Royal Arch Cap



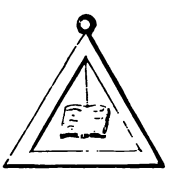
Masters of Veils.



Treasurer.

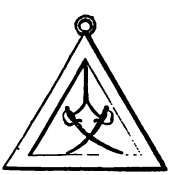


Secretary.



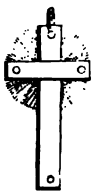
Chaplain.

Stewards.



Sentinel.

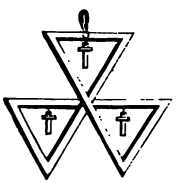
ENCAMPMENT JEWELS.



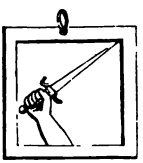
Grand Commander.

Generalissimo.

Captain General.



Prelate.

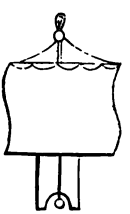


Senior Warden.

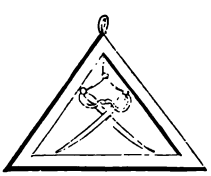
Junior Warden.

Treasurer.

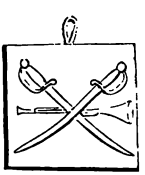
Recorder.



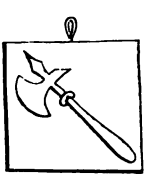
Standard Bearer.



Sword Bearer.



Warder.



Three Guards.

gold. The apron white, lined and trimmed with scarlet; on the flap is delineated a key, and on the area a selection from the emblems of the degree. The sash is scarlet, trimmed and embroidered with gold; at the shoulder and hip are rosettes, composed of blue, purple, scarlet and gold. The jewels of a Royal Arch Chapter are of gold, enclosed in triangles, and are as follows:

The M. E. High Priest	wears	a mitre.
The King	"	a level, surmounted by a crown.
The Scribe	"	a plumb, surmounted by a turban.
The Captain of the Host	"	a triangular plate, on which is engraved a soldier,
The Principal Sojourner	"	a triangular plate, on which is engraved a pilgrim.
The Royal Arch Captain	"	a sabre.
The Masters of the Veils	"	a curved sword.
The Treasurer	"	cross keys.
The Secretary	"	cross pens.
The Chaplain	"	a bible.
The Stewards	"	a cornucopia.
The Sentinel	"	cross swords.

ENCAMPMENT OF KNIGHTS TEMPLARS.

The appropriate collars and dresses for this Order, will be found by reference to the degrees connected with it. The jewels are of gold, as follows:

The Grand Commander	wears	a cross, surmounted by rays of light.
The Generalissimo	"	a square, surmounted by a paschal lamb.
The Captain General	"	a level, surmounted by a cock.
The Prelate	"	a triple triangle.
The Senior Warden	"	a hollow square and sword of justice.
The Junior Warden	"	eagle and flaming sword.
The Treasurer	"	cross keys.
The Recorder	"	cross pens.
The Standard Bearer	"	a plumb, surmounted by a banner.
The Sword Bearer	"	a triangle and cross swords.
The Warder	"	a square plate, inscribed with a trumpet and cross swords.
The Three Guards	"	a square plate inscribed with a battle-axe.

APPENDIX

CONTAINING

THE MOST APPROVED FORMS OF MASONIC DOCUMENTS.

[For the form of petition to constitute a new Lodge, see Present, or Past Master's degree, p. 91.]

DISPENSATION FOR CONSTITUTING A NEW LODGE.

To all whom it may concern:

KNOW YE, That we, Q— R—, Most Worshipful Grand Master of Ancient, Free and Accepted Masons of ——, having received a petition from a constitutional number of brethren, who have been properly vouched for as Master Masons in good standing, setting forth, that having the honor and prosperity of the Craft at heart, they are desirous of establishing a new Lodge at —— under our masonic jurisdiction, and requesting a Dispensation for the same: And whereas, there appears to us, good and sufficient cause for granting the prayer of the said petition; we, by virtue of the powers in us vested by the ancient Constitutions of the Order, do grant this our DISPENSATION, empowering Brother A— B—, to act as Worshipful Master, Brother C— D—, to act as Senior Warden, and Brother E— F, to act as Junior Warden of a Lodge to be held under our jurisdiction at * * * * * by the name of ——. And we further authorize the said brethren, to *Enter*, *Pass* and *Raise* Free-masons, according to the Ancient Constitutions of the Order, the customs and usages of the Craft, and the Rules and Regulations of the Most Worshipful Grand Lodge of * * * * * *, and not otherwise. And this our DISPENSATION shall continue of force until the Grand Lodge aforesaid shall grant a Warrant of Constitution for the same, or this Dispensation be revoked by us, or the authority of the aforesaid Grand Lodge.

[L. S.] Given under our hand, and the seal of the Grand Lodge, at —— this —— day of ——, A.·. L.·. 58

Q—— R——,
Grand Master.

Y—— Z——,
Grand Secretary.

CERTIFICATE OF A SUBORDINATE LODGE.

To all enlightened and Accepted Ancient Free-masons throughout the globe, GREETING:

KNOW YE, That the bearer hereof, Brother J— K, has been regularly initiated as an ENTERED APPRENTICE, passed as a FELLOW CRAFT, and raised to the Sublime Degree of a MASTER MASON; and having worked among us to our entire satisfaction, as a true, faithful and worthy brother, WE, the Worshipful Master, Wardens and Brethren of —— Lodge, No.—, recommend that he be received and acknowledged as such, by all True and Accepted Ancient Free-masons wheresoever dispersed.

J— K— *Ne varietur.*

In testimony whereof, we have granted him this certificate, under the seal of our Lodge, first causing him to write his name in the margin, that he alone may have the benefit thereof.

Given at——, this—— day of ——, in the year of light, 58—.

[L. S.]

A—— B——, *Worshipful Master.*
C—— D——, *Senior Warden.*
E—— F——, *Junior Warden.*

G—— H——, *Secretary.*

Grand Lodge of ——.

This is to certify, that —— Lodge, No. —, is a legally constituted Lodge working under the jurisdiction of the Grand Lodge of ——, and that this diploma is therefore entitled to full credit among the brethren.

Y—— Z.—— *Grand Secretary*

WARRANT OF CONSTITUTION.

(FOR A SUBORDINATE LODGE.)

To all whom it may concern :

The most Worshipful Grand Lodge of ——, assembled in Grand Communication in the city of ——, and State of ——, SEND GREETING :

KNOW YE, That we, the Grand Lodge of ——, invested with full power and authority over all the Craft, and Supreme Court of Appeal in all Masonic Cases, arising under its jurisdiction, do hereby authorize and empower our trusty and well-beloved brethren, A— B—, Worshipful Master; C— D—, as Senior Warden, and E— F—, Junior Warden; to open and hold a Lodge by the name of ——, to be designated in our register as number —; the said Lodge to be holden at ——, or within three miles of the same.

And we do likewise authorize and empower our said brethren, A— B—, C— D—, and E— F, to *Enter*, *Pass* and *Raise* Free-masons, according to the most ancient custom and usage of the Craft, in all ages and nations throughout the world, and not otherwise.

And we do further authorize and empower the said A— B, C— D, and E— F—, and their successors in office, to hear all and singular, matters and things, relative to the Craft within the jurisdiction of the said Lodge.

And lastly, we do further authorize, empower and direct our said trusty and well-beloved brethren, A— B—, C— D—, and E— F—, to instal their successors in office, after being elected and chosen; to invest them with all the powers and dignities to their offices respectively belonging, and to deliver to them this WARRANT OF CONSTITUTION: and such successors shall, in like manner, from time to time, instal their successors, and proceed in the premises as above directed: Such installation to be upon, or immediately preceding the Festival of St. John the Evangelist, during the continuance of the said Lodge forever.

Provided, always, That the above named brethren, and their successors do pay, and cause to be paid, due respect and obedience to the Most Worshipful Grand Lodge of ——, aforesaid, and to the by-laws, rules, regulations and edicts thereof; otherwise, this Warrant of Constitution to be of no force nor virtue.

Given in open Grand Lodge, under the hands of our Grand Officers, and the seal of our Grand Lodge, at ——, this——day of ——, Anno Domini, 18—, and Anno Lucis, 58—.

Q—— R——,
Grand Master.

W—— V——,
Senior Grand Warden.

S—— T——,
Deputy Grand Master.

[L. S.]

W—— X——,
Junior Grand Warden.

Y—— Z——, *Grand Secretary.*

INSTRUMENT EMPOWERING A PAST MASTER TO CONSTITUTE A NEW LODGE, AND TO INSTAL ITS OFFICERS ELECT.

To all whom it may concern :

But more especially, to Brothers A— B—, Worshipful Master elect; C— D, Senior Warden elect; and E— F—, Junior Warden elect, and the rest of the brethren who have been empowered by Warrant of Constitution regularly issued under the authority of the Most Worshipful Grand Lodge of ——, to assemble as a regular Lodge in the town of ——.

KNOW YE, That reposing special trust and confidence in the skill, prudence and integrity of our Worshipful Brother L— M—, we have thought proper, ourselves being unable to attend, to nominate and appoint our said Worshipful Brother L— M—, to constitute "IN FORM," the brethren aforesaid, into a regular Lodge, to be known and distinguished by the name of —— Lodge, No. —, and to instal their officers elect, according to ancient form and the usages of the Craft; and for so doing, this shall be his Warrant.

[L. S.]

Given under our hand and the seal of the Grand Lodge at ——, this —— day of ——, A.·. L.·., 58—.

Q—— R——,
Grand Master.

Y—— Z——,
Grand Secretary

ROYAL ARCH CERTIFICATE.

HOLINESS TO THE LORD.

To all the Enlightened, Entered, Passed, Raised and Exalted under the canopy of Heaven:

We, the undersigned, officers of the Grand Royal Chapter of ——
Do certify, that the bearer, our truly beloved Companion, A— B—, who hath in the margin hereof, signed his name, has been regularly admitted to the degree of Mark Master, inducted into the Oriental chair of King Solomon, and received and acknowledged as a Most Excellent Master; and that having sustained with fortitude, the severe trials required from all, previous to their admittance into our Order, he has been exalted to the august degree of a Royal Arch Mason. As such, we recommend him to all our dear and Excellent Companions throughout the two hemispheres, and enjoin it on them to recognize him.

Given under hands and the seal of the Grand Chapter at —, this— day of —, A. D., 18—, and in the year of the discovery 23—.

G—— H——, *G. H. Priest.* L—— M——, *G. King.*
J—— K——, *Dep. G. H. Priest.* [L. S.] N—— O——, *G. Scribe.*
R—— S——, *Grand Secretary.*

KNIGHT TEMPLAR'S DIPLOMA.

IN HOC SIGNO VINCES.

To all Sir Knights of the Illustrious Order of the Red Cross, and of the Valiant and Magnanimous Orders of Knights Templars and Knights of Malta, around the globe, to whom these presents may come, GREETING:

We, the presiding officers of —— Encampment, of Knights Templars, No. —, held at ——, do certify and make known, that our Illustrious Sir Knight L—— M——, having previously received the necessary degrees, has been regularly dubbed and created in this Encampment, a Knight of the Illustrious Order of the Red Cross, and of the Valiant and Magnanimous Order of Knights Templars, and Knights of Malta, or Order of St. John of Jerusalem. We do, therefore, cordially recommend him to the friendship, assistance and protection of all Valiant and Magnanimous Sir Knights in all parts of the globe, wherever he may go.

In testimony whereof, having first caused our Illustrious Sir Knight to sign his name in the margin, we have hereunto set our hands, and caused the seal of our Encampment to be affixed this —— day of ——, in the year of the Lord, 1860, and of the Order, 733.

A—— B——, *Grand Commander.* E—— F——, *Captain General.*
C—— D——, *Generalissimo.* [L. S.] G—— H——, *Prelate.*
J—— K——, *Recorder.*

APPOINTMENT OF PROXY TO REPRESENT A LODGE IN THE GRAND LODGE,

To the Most Worshipful Grand Lodge of ——, —— Lodge, No. —, sends GREETING:

In consideration of the confidence we repose in the skill and integrity of our Worshipful Brother S—— T——, we have nominated and appointed, and by these presents do nominate and appoint our said Worshipful Brother S—— T——, to be our proxy in the Grand Lodge, and there to represent us and to do every act and thing agreeably to the Constitutions of the Order, and the rules and regulations of the Grand Lodge, as fully and completely as the officers of our Lodge could do were they personally present.

[L. S.] Witness the hands of our Worshipful Master and Secretary, and the seal of the Lodge, at —, this — day of —, A.·. L.·. 58—.

A—— B——, *W. Master.*

B—— C——, Secretary